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THE receipts from donations for the month of April were about \$1,000 in advance of those for the corresponding month last year, so that the total advance in donations for the first eight months of the financial year is about \$31,500. The advance from legacies for the same period is about \$86,000. The expenditures, however, during the same period were largely increased over those of the preceding year, and these must continue to increase so long as God's blessing rests upon us as expressed in the offer and appointment of so many new missionaries. These appointments since November 1 now number fifty-three, — twenty-one men and thirty-two women, — and the applications of several others are waiting consideration. Let thanksgiving, with thank-offerings, abound in our behalf during the remaining four months of the year.

JUST as we go to press a telegram from San Francisco announces the arrival of the *Morning Star* at Honolulu, April 27. The vessel has had a successful voyage, and returns in good condition. She brought up Mr. Doane of Ponape in feeble health, but otherwise the health report from the Micronesian Mission is good. Mr. Doane is now at Honolulu. Mr. Worth, the good friend who has been rendering such excellent service to the mission on Ruk, also came up by the *Star*, in the hope of securing a small vessel for use in touring through the Ruk Archipelago and among the Mortlock Islands. A little schooner is much needed for this purpose, and our young friends in the Sunday-schools may soon be asked to provide the necessary funds to build a suitable boat which shall supplement the work of their *Morning Star*.

FRIENDS of the Japan Mission, especially interested in the life and work of Dr. Neesima, are asked for \$1,500 for the erection of a dormitory to accommodate the students that come to the Doshisha from all parts of the country. To meet the urgent necessity of providing suitable accommodations, the Japanese Trustees have erected one dormitory at their own expense, and ask help from friends abroad to erect another. All that most of these students ask is a plain and simple lodging-place while pursuing their studies. They pay for their own board and tuition, for the sake of the thorough and Christian instruction received. It is from these young men that are to come many of the future leaders of thought, and preachers of the gospel in Japan. Where can money be bestowed in hope of larger returns than in helping these students in the manner proposed? Let checks be sent on without delay to Treasurer Ward.

SINCE the letters from Turkey given on another page of this number were in type, further reports have reached us of continued religious interest at several stations and out-stations. At a recent communion season twenty-two persons were received to the church at Erzroom, and eighty-four at Marash. There is continued interest at Adana and Marsovan, as well as at several other points, and altogether the spiritual outlook is most hopeful. Much prayer, with thanksgivings, should be offered for the continuance of this work of grace in Turkey.

WHERE is the friend who will give a printing-press, with the needed type and other supplies, for use at Ponape, Micronesia? Such an outfit is much needed to prepare all smaller publications both for Ponape and for Ruk and also for the many islands in the western Caroline group. The outfit needed will cost about \$675, and it should be ready to go by the next voyage of the *Star*, which will probably leave Honolulu early in July. We should be glad to hear from some one or more friends who would count it a privilege to do thus much towards furnishing a Christian literature for these far-off islands of the Pacific.

WE are sure our readers will welcome the communication on another page from Rev. Hiram Bingham, reporting the completion of the translation of the Old Testament into the Gilbert Islands language. Touching as the story is, it is not the whole of it. Mr. Bingham does not speak of some incidents concerning himself in connection with mission work which are noteworthy. He says nothing of the fact that from the lack of needed supplies he once nearly lost his life at Apaiang. Experience has shown that coral islands, like Apaiang, produce so little that it is not safe for foreigners to attempt to live upon them. But Mr. Bingham did live there from December, 1857, until 1864. In the latter year, the *Morning Star* was delayed in her voyage, and Mr. Bingham from lack of nourishing food had become so weak that it was necessary to carry him on a litter on board the *Star*, on which providentially there was a cow whose milk proved to be, to human appearance, the saving of Mr. Bingham's life. Unable to remain on the Gilbert Islands he has found at Honolulu a convenient place for prosecuting the work of translation, which he alone, among living men, was fitted to do. Thousands will unite in rendering special praise to God that He has spared his valuable life, permitting him to complete so great a work.

CAN any friend of missions be so shortsighted as to think that the increase in the receipts of the American Board during the first two thirds of its financial year will meet its needs, so that continued and enlarged giving is not called for? He knows little of the situation who reasons thus. Let this one fact be considered. Within the last five years the number of missionaries of the Board, male and female, has increased by exactly 101, or from 413 to 514. The report for the present year will show an increase in a still larger ratio. Now the first duty of the Board is to support the missionaries it sends out. It would be much below the average, should we set down \$1,000 as the annual cost of each missionary, including outfit, traveling expenses, salary, and houses. Then there is the cost of buildings for evangelical and school purposes, of touring, and, most important of all if the work is prospered, the cost of native agency. The bare support of the 101 additional missionaries has added more than \$100,000

to our present annual expenditure above that of five years ago, while the remaining items mentioned above have added an amount not much less than this. Indeed, to give to the native agency its proper efficiency, the Board has needed year by year still another \$100,000. Let it be remembered that we have a roll of 2,380 native helpers, of whom nearly 700 are preachers, ordained or licensed. Five years have witnessed an increase of 559 in the number of these helpers. Many of these receive nothing from the Board's treasury, but all the newer enterprises need more or less aid for a time before assuming entire self-support. This native agency is the right arm of the service, and every missionary is expected to do his utmost to develop it, as the most efficient and economical method of advancing the kingdom of Christ. But what can the missionaries do if the funds for this comparatively inexpensive branch of work are withheld, or are absorbed for other purposes? The simple truth is that our very success in securing the much-needed missionaries is imperiling our work abroad, for it necessitates, unless receipts are largely increased, the cutting off of appropriations from objects classed under the term "Native Agency," in order to support the missionaries from America. Such a cutting off is disastrous, and it will be branded as suicidal if it be not necessary. On the part of the Prudential Committee this may be necessary, but as related to the churches it is wholly unnecessary. Christians of our land are abundantly able to increase their gifts, so that all suitable applicants for missionary service may be commissioned, and there still remain funds enough to keep in employ all agencies on the field which can profitably be set in operation. *The million can be raised; and it is needed.* The prosperity of our work makes larger demands upon us in order that we may reap the harvest now ripening from the seed we ourselves have sown. One of four things must be done speedily: (1) the Committee must decline to appoint more missionaries; or (2) it must curtail the native agency; or (3) the receipts must be largely increased; or (4) our friends must stop praying for the blessing of God upon our work.

WE are glad to find that some notable editorial articles, together with communications from prominent clergymen and laymen, which have appeared in recent numbers of *The Independent*, calling for a great advance in gifts for foreign missions, have, through the kindness of friends in New York, been put into pamphlet form and sent out to pastors and churches. Nothing could be better or more timely than these vigorous utterances. *The Advance* of Chicago also makes its first issue for May "a foreign missionary number," and a remarkable number it is. It surely is a sign of the times that these prominent religious papers should be moved to inaugurate and give powerful impetus to an effort to raise the gifts of our churches for foreign missions to a million a year. Any Christian who reads the arguments and appeals to be found in these two issues cannot fail to be convinced of the reasonableness of the call made. Hearty thanks are due to these papers for what they have done in the interest of this work, which is indeed their work as much as it is that of missionary boards. We believe that these ringing appeals will be heeded, and that a response will be found in thousands of dollars added to the treasury.

ALTHOUGH Dr. Neesima, in consequence of ill-health, had for years been able to give but little personal attention to the management of the group of schools he had founded, known as the Doshisha, his name and reputation were of incalculable value. He was everywhere known as the president of the Doshisha, and his death has been justly regarded as a great and almost irreparable loss to our educational work in Japan. In these circumstances it is with great satisfaction that we hear of the spirit manifested by the trustees of the Doshisha at a recent meeting, of the thoughtful consideration of the work, of the generous plans for carrying it forward, and of the choice of Mr. Kozaki to be principal of the college proper. Mr. Kozaki is widely known throughout Japan as an accomplished scholar, an able preacher, and as an editor of various religious journals at Tōkyō. No man has had better opportunities for a thorough acquaintance with the needs of the country, and of the various influences affecting its intellectual, political, and religious life. He brings, therefore, to the Doshisha the trained intellect, the large experience, and the earnest Christian purpose which seem to fit him eminently for the post to which he has been called. The friends of the Doshisha may well anticipate his success, and that the institution will be carried on substantially in the spirit of his illustrious predecessor. Instead of electing a president for the entire group of schools, it has seemed best to put the general charge of all into the hands of a wise and careful committee, of which Mr. Kanamori, well known for his valuable services in connection with the institution, is appointed president. The arrangements made as a whole seemed to have been wisely thought out, and such as may justly command the confidence of the missionaries and of the Japanese churches.

WE are glad to report that plans for the establishment of a theological training school which shall meet the wants of the missions in Mexico have at last been completed. Preachers who can speak the Spanish language are needed in the southwestern sections of the United States as well as across the border, and hence it has been felt that the New West Education Commission and the American Home Missionary Society might well unite with the American Board in the maintenance of an institution for the training of theological students who shall speak the Spanish language. The result of several conferences has been the establishment of the "Rio Grande Congregational Training School" which is to be located at Ciudad Juarez, formerly known as Paso del Norte, which is just across the Mexican line from El Paso, Texas. Rev. A. C. Wright, of Cosihuriachic, has been detailed for this work on the part of the American Board, and has already moved to Ciudad Juarez. It is expected that the institution will be opened in the early autumn.

THE Anti-Slavery Conference at Brussels has conducted its deliberations with closed doors, and no reliable information of its proceedings can reach the public till its conclusions are reviewed by the Powers which have taken part in the conference. Many difficult questions arise, especially in regard to the right of search of vessels which may be suspected of trading in slaves. It is to be hoped that there will be some practical results from this conference, and that its energies will not be expended in the passing of resolutions.

TIDINGS from Eastern Equatorial Africa are a good deal mixed. Emin Pasha, instead of coming to Europe to tell of his scientific discoveries and of his experiences in Central Africa, has entered the German service to return at once to the Equatorial Province. It apparently took him less time to decide to return to this province than it did to make up his mind to be rescued when he was there. A good deal of feeling has been expressed in Great Britain over the fact that, owing his life to his English rescuers, he should have so suddenly entered the employ of the German East African Company. But this act does not convict Emin of ingratitude. He was doubtless grievously disappointed over the defeat of his plans for the government of the Equatorial Province; and the offer of the German government, backed by its material aid, opened before him a possibility for recovering what he gave up with such bitter regret. Whatever may be said of him, no one will accuse him of pride or of self-seeking. It certainly would be a boon to Africa if he could be restored to the governorship of the Equatorial Province. But while the Germans have their schemes, it is reported that the English have completed a treaty with Mwanga, by which Uganda comes under the suzerainty of Great Britain. Still another report affirms that Mwanga has been defeated and dethroned. It is impossible to tell at present how much truth there may be in these rumors.

THE McAll Mission in France has naturally called out great interest both in Great Britain and in the United States. It was begun in Paris, shortly after the close of the Franco-Prussian War by Mr. McAll, who, at that time, was seeking a brief period of rest in that city, but who became deeply impressed by the needs of the people, who seemed weary of Romanism and yet had no knowledge of a better form of Christianity. The work has grown wonderfully. There are now 129 stations, forty of which are in Paris and its vicinity. Small and inexpensive rooms are taken, which are made centres of evangelical influence. Last year 21,600 meetings were held, with an attendance of over a million persons. By means of a special effort the sum of \$95,000 was raised last year, of which about \$44,000 came from Great Britain and \$37,000 from the United States. France herself contributed a little over \$10,000. The movement is one of much promise and should be liberally sustained.

THE International Missionary Union will hold its seventh annual meeting at Clifton Springs, June 11-18 inclusive. The sessions of this body have always been interesting and profitable. It is composed of those who are, or who have been, foreign missionaries connected with any evangelical church. At present it has 179 members, representing eighteen different denominations and societies. Being international and interdenominational its deliberations cover a wide field, and the fellowship which it secures is both stimulating and delightful.

A MISSIONARY in China writes of the contrast between the church in which he had for a time preached while in this country, and the dingy place in which he now speaks to the Chinese, and he adds: "After all, sometimes the dingy chapel glows with a celestial radiance, and a divine form is there, and I am satisfied. Somebody must work down in the mines, out of sight, and wait for this fabric of heathenism to totter and fall. Sinim must be saved."

It is no ordinary loss which missionary work in Africa has sustained in the death of Alexander Mackay, of Uganda. He has been drawing attention to himself in a remarkable way, though not by any showy work or sensational writing. Patiently yet vigorously has he labored in Uganda for nearly fourteen years. Going to Central Africa in 1876, he has conducted the English Church Mission with consummate ability. He seems to have been just the man to cope with King Mtesa, and, though driven from Uganda, he continued to be a power there, even after his exile. Great hopes were built on his energy and skill in conducting affairs with Mwanga, to whom he had returned when the last letters from him were received. The telegram gives no particulars of his death, save that it was caused by the fever. He went out as a lay missionary and engineer, having been unable to obtain the education he desired that he might enter the ministry in connection with the Free Church, of which his father was a minister. It was by his reading an advertisement in a newspaper, calling for devoted young men to serve the Church Missionary Society in East Central Africa, that he was led to enter upon this work. He was a man of great versatility of talent, of astonishing physical endurance, a born leader, and one whom Mr. Stanley well called "a modern Livingstone." His death is a sore loss to Africa and the world.

THE Chinese government is receiving a large number of memorials in reference to the suppression of the opium traffic. Mr. Dyer, the editor of *The Bombay Guardian*, has undertaken to secure petitions in India, and has taken with him to China a memorial signed by 750 foreign missionaries, 1,200 native pastors, and thousands of other Christians. Native Christians in China also are taking hold of the matter and are forwarding petitions to the government against the traffic. The present opportunity is deemed favorable, inasmuch as a revision of the treaty between China and England is soon to be effected. We know nothing about the wisdom of this movement, but its object is certainly most praiseworthy.

On the fifth of April, Rev. T. A. Large, a missionary of the Canadian Methodist Society at Tōkyō, Japan, in attempting to drive out burglars who had entered his house, was so wounded by their swords that he died almost immediately. Apparently these burglars had no purpose to commit any personal violence, and the act which is so much to be deplored is not to be ascribed to any hatred toward Christians or toward foreigners. It is a remarkable fact that this is the first case of personal violence committed upon a foreigner in Japan during the past twenty years.

In a recent notice of Sir William Hunter's volume, "The Old Missionary," reprinted from *The Contemporary Review*, we carefully avoided any expression of opinion as to whether it was veritable history or an ingenious tale. What we suspected has now proved true, that Sir William Hunter, who has earned many laurels as a statistician and an authority on all matters of fact relating to India, is also an ingenious writer of fiction. We wish in nowise to speak in disparagement of his little book, which is heartily to be praised, yet it may be well that it should be known that it is fancy and not fact. But its verisimilitude is almost perfect.

WE have alluded heretofore to some of the extravagant statements made in regard to Father Damien, the leper priest of Molokai. The life of Damien by Edward Clifford, of London, contains a likeness said to have been taken years ago before he became a leper. *The Friend* of Honolulu affirms that it has indubitable authority for stating that the portrait does not bear even the remotest likeness to Damien at any time during the twenty or more years of his residence at the islands. And it says, furthermore, that "Those persons who were most closely in contact with Father Damien on Molokai seem to find it as difficult to recognize Mr. Clifford's description of his character as they do the portrait of his features."

THE scientific papers and magazines are just now giving full and enthusiastic reports of the German expedition under Dr. Meyer, which has made the ascent of Mt. Kilima Njaro. It is a singular fact that the discovery of this great African mountain, which Dr. Meyer found to be nearly 20,000 feet high, was made by an English Church missionary, Rebmann, in 1848. *The Church Missionary Intelligencer* says that the first announcement of its discovery, which was printed in its pages in 1849, was greeted with incredulity by the scientific world, and that *The Athenæum* laughed at the idea of a missionary finding a snow-capped mountain under the equator. But Rebmann meekly replied: "I was brought up in Switzerland, and I ought to know a snow-clad peak when I see one." It is the missionary's turn to laugh now.

It is a matter for congratulation that the bill before Congress, which, under the plausible pretext of enumerating the Chinese in this country, was designed to altogether suppress them, will probably fail of passage. The proposition was a disgrace to our civilization. Had it become a law, it would have destroyed all confidence on the part of the Chinese in our fidelity to treaty stipulations. It would have given the lie to our profession that we are governed by the Christian law of love to man. It would have provoked retaliation against Americans in both their commercial and missionary enterprises. It is a sad fact that so large a portion of our countrymen should be ready to violate all principles of equity for the sake of excluding the Mongol from our land.

AN English clergyman, Rev. S. A. Selwin, has visited the West Coast of Africa on a special mission. He is spoken of as one who has worked well for the "home heathen" in South London, but while visiting Africa he sent this message to his parishioners: "Never talk about *home heathen* any more in the same breath with dark heathenism as it is here."

DR. FAIRBANK, of India, gives expression to what must be a most natural feeling among missionaries as they witness or hear of the material prosperity of the people of the United States. "When we read of the astonishing increase of wealth in the hands of American Christians, we wonder that these Christians cannot supply us with abundant 'munitions of war,' and that we do not receive the help which we so sorely need, and for which we ask them by letter and ask the Lord in prayer. The churches have sent us to the front and into the thick of the battle with only a half-supply of cartridges."

WHO ARE CALLED TO FOREIGN MISSIONARY SERVICE ?

WE have recently chronicled with great satisfaction the fact that 5,000 young men and women in the United States have within the past four years formally declared that they are "willing and desirous, God permitting, to be foreign missionaries." Such a purpose, deliberately formed after prayer and meditation, indicates a true devotion of themselves and their all to Christ and his service on earth. Why should not such a willingness and desire be in the heart of every one who bears Christ's name? Every Christian ought to be ready to go wherever his Master shall call him. He ought to desire the most honorable and laborious post that he is fitted to occupy. He ought to be willing to face all hardships, if so be he may in any way help in the fulfilling of the great commission. Willingness and desire to meet these marvelous opportunities for labor in the distant parts of the earth ought to characterize all disciples of Him who left heaven to redeem the world. It is a hopeful sign that so many of our young men and women are beginning to see clearly that this foreign missionary service is an object of desire.

But while this is true, it should be borne in mind that all who may be willing and desirous of entering upon this service are not fitted for it. It is certainly an appropriate object of ambition for any young man to be an able and eloquent preacher of the Word, that with the vigor of Paul and the eloquence of Apollos he may preach the gospel unto his fellowmen, but he may be well aware that he has not the gifts which can make him such a preacher. So a young man may long to preach the gospel to those who have never heard it, and yet he may find that he has not the qualities which would adapt him for that form of work. The desire and the willingness to go abroad are by no means the sole tests of fitness. As a matter of fact special qualifications are required in those who would undertake work either among unenlightened savages or cultured pagans. The time has gone by when intelligent men regard persons of inferior intellectual abilities and force of character as fitted for work among the heathen. The best qualities of mind and heart are demanded. Strong men and women, who have resources in themselves, whose natural faculties are well trained, who know men and how to deal with them, these are the ones who, when the grace of God inspires them, are fitted for foreign missionary service. And this fitness for service in foreign lands needs to be as carefully inquired into as would be one's fitness for the higher posts of service in Christian countries.

We are led to make these remarks because there is danger that some persons may be led to suppose that all that is necessary for successful service in Africa, or India, or China, is devoted piety and an earnest desire to do good to men. This is all the test that some would apply. But we reverently say that it is not all that the Master asks. The Holy Spirit, who chose Paul and Barnabas for foreign missionary work, chooses men and women who, like these apostles, are fitted mentally, morally, and spiritually for this high service. And there is no responsibility resting upon those who have charge of missionary organizations more serious or more delicate than the right discerning of men in reference to their fitness for work in foreign lands. We have in mind the case of a young man

who, a few months since, suddenly appeared at a mission station on the other side of the globe, whose coming had been unheralded, whose antecedents were wholly unknown, and whose statement was that he supposed that any one who came to a mission desiring to coöperate with it could be immediately set at work. He had asked no counsel, had informed few, if any one, of his purpose, and he frankly said that he had regarded consultation with missionary boards as to the matter as a mere formality, a species of "red tape." After days of waiting that young man found that there was nothing for him to do; he had no fitness for service there. He had to cast himself on the missionaries at that station, becoming a burden upon the work which he would gladly have helped.

This may perhaps be regarded as an extreme case. Yet it is a fact that not a few persons have left their native land under the pressure of good impulses and with an honest desire to serve Christ, who yet are manifestly not called to missionary service. Dozens of such men are now stranded in various parts of the world, not only accomplishing nothing in the Master's service, but dependent on charity for subsistence. They ran before they were sent. If they had taken the counsel of missionaries on the field, or of those most familiar with the work abroad, or with judicious advisers in the churches, they would not have wasted their energies by entering upon a work for which they were not qualified. While rejoicing, therefore, as we do with great thanksgiving, that God has inspired so many thousands with the holy ambition to preach Christ in the regions where he is not known, we urge all who are willing and desirous of entering upon this foreign service to consider well the indications of Providence, and to study diligently the work to which they propose to give themselves, that they may answer intelligently the question whether or not they are fitted to undertake it. Let them take counsel with their instructors, and with those familiar with missionary operations. Let them bear in mind that something besides an eager longing to serve Christ and his kingdom on earth is necessary to fit them to cope with heathenism in distant lands. Let them ask the question whether their Master would not have them serve his kingdom in Africa or in Asia by consecrated labors in this land rather than by going in person to those distant continents. It may or it may not be so. Doubtless in most cases the natural tendency would be to stay at home, but in some cases it will be the duty of the person to stay at home. God's method of revealing one's duty is through prayer and an honest review of the powers he has given, as well as through the counsel of Christian friends. Whoever uses these means for determining his duty will not be suffered to go astray. The willingness and the desire to become foreign missionaries will be far from in vain even for those who find themselves, for any reason, unfitted for this service. They will be all the better friends and helpers in this good work because of the wish they have cherished to enter upon it personally.

A CONFERENCE OF CHURCHES IN MEXICO.

BY REV. A. C. WRIGHT, OF CIUDAD JUAREZ.

THE Third Annual Conference of the Congregational churches and missionaries of the States of Chihuahua and Sonora was held in Parral, April 10 to 13. Only a little more than a month before, the first Congregational church building erected in Mexico was dedicated in Hermosillo, Sonora, where Mr. and Mrs. Crawford have been working faithfully and with good success for more than three years. The building of this church has attracted much attention throughout that State, and at the dedication services the house was filled with people of all classes, from the governor down to the *peon*.

During the past year three new churches have been organized in this mission, making the total number eight, with seven in the State of Chihuahua, and with about three hundred members in all. Reports from the various stations and out-stations showed that the work is in a healthy condition and growing continually, for, while no great outpouring of the Holy Spirit has been experienced, regular additions to all the churches and urgent calls for new work and more workers prove that a revival spirit is a constant and expected thing. There are no divisions in the churches.

An illustration of church growth is seen in the church at Parral. At the closing service on Sunday night five were received to membership, four children baptized, and sixteen candidates proposed for reception at the next communion. While this is above the average, it is not entirely exceptional.

During the Conference the room was filled at each one of the services, while at all the evening meetings it was crowded, and at the closing service not only was all the seating-room packed, but the *zaguan* (which may be compared to the vestibule of American churches) had about twenty-five persons in it, and each of the windows was surrounded by a dense crowd who listened attentively much of the time. Certainly more than one hundred and fifty persons heard the whole service, and many others heard parts of it, in spite of a theatrical company performing a few doors away, doing their best to attract the crowd with a brass band, and succeeding in making so much noise as to interrupt seriously our services.

While all the meetings were full of interest, there was especial enthusiasm manifested after an essay by Rev. Mr. Eaton, of Chihuahua, on the subject of self-support and benevolence in the church. Many of the native brethren pledged various amounts for the coming year, and all manifested the most lively appreciation of the need of action in this line and of determination to do their part. The same spirit was continued and even increased in the meeting of the next day, when considering the subject of the newly established "Rio Grande Congregational Training School." The brethren who could not hope to attend as students voluntarily offered to contribute toward paying the expenses of the young men who should go; and, best of all, it was a moment of life-consecration for some. After the service four young men and one older blind man offered themselves for the work of the gospel ministry. We hope to have two of these in the new school within a few weeks, and perhaps the others later. The blind

brother is a peculiarly interesting man, eloquent, with a quick memory, and gives promise of being very useful in the Lord's work.

Our greatest need in this field is a trained native ministry. With our eight churches already organized, and so widely separated that a missionary has had to travel 225 miles and back to celebrate the Lord's Supper in one of them, we have not one ordained native preacher and no educated native helpers. The work is so pressing that we could employ twenty of them to-day, if we had them. Our call to the native brethren is for consecrated young men for this work ; to our home churches and colaborers it is for a way to prepare these young servants of the Lord. We are beginning to receive a reply to both petitions, but we need more. Rev. Mr. Bissell brought us good news and fraternal greetings from the Western Mexico Mission, and after five days of delightful conference and prayer we separated, thanking God for the privilege and inspiration of such a yearly gathering.

AN ATTENUATED CHRISTIANITY IN MISSIONS.

MODERN studies in comparative religion have brought to view many excellencies in most of the great faiths which men have held. It is apparent that the light of truth has not been altogether denied to serious men who have turned their thoughts inward and upward. That which may be known of God has been manifested in them. In all climes and in all ages men reason better than they live, and their conceptions as to moral obligations are far in advance of their realization of these conceptions in practice. It is neither to be denied nor to be wondered at that in the writings of the sages of Pagan nations there should be found aspirations after God as well as beautiful maxims relating to the moral life. No one denies that in the sacred books of the Chinese and the Hindus there is much of wisdom and truth. The special peril of the present time is that in seeking to candidly recognize the excellencies in Pagan religions men will fail to see the radical defects of these systems, and hence will not press with becoming vigor the one gospel which men everywhere need. It is the fashion of this day to dwell upon the beautiful sentiments found in Buddhistic and Confucian writings, as though the glimpses of truth which were there found would serve as a substitute for the revelation of Jesus Christ. Men are reviving the old Roman notion of placing Christ in the Pantheon by the side of other gods, recognizing His divinity but denying His supremacy. And there are not wanting those who mildly, or sometimes vehemently, deny the right of proclaiming the Christian faith to people who have religions that are said to be good enough for them.

There is great force in this reasoning if it be once admitted that Christianity is not an authoritative revelation from Heaven, and that Jesus Christ is but one among several superior mortals. If he be not supreme, why ask men of other faiths to follow him? Why cross the seas in his name, if that name be not above every name? It certainly would seem both a folly and an impertinence to call upon Buddhists or Confucianists to accept Christ as Lord and Master unless we admit his claim to worship and devotion, with all that is implied therein. In a

recent missionary sermon preached by Canon Liddon in St. Paul's, London, this eminent preacher alludes to what he terms the method of concession in missions—a method in which sin is resolved into natural mistakes, and the Bible into a book of highest interest, but not to be trusted as a depository of absolute truth. And the Canon well asks, “After all, what has this attenuated Christianity to say to the heathen? If a man should have the heart to become a missionary on behalf of so thin a creed as this, it may be predicted that he will not do very much to the men to whom he addresses himself. The heart of heathendom would say to him, If this be all that you have to bring us, why approach us at all? Why not stay at home, and leave us to make the best we can of our own twilight without being distracted by yours.”

These thoughts have been suggested by the reports recently received from Japan of the formal inauguration within that empire of the mission of the American Unitarian Association. The special method which this Association designs to employ for reaching the Japanese is not by preaching but by literature, especially by its magazine entitled the *Unitarian Zasshi*, the first number of which was issued on March first. To celebrate the inauguration of this movement a banquet was given, to which the editors of vernacular papers and many prominent men in the empire were invited. From the addresses which were made at this banquet, and from the articles contained in the first number of the magazine, we are able to form a distinct idea of the nature of the movement. Both the address of Rev. Mr. Knapp and the introductory article in the magazine distinctly repudiate the idea that they come to establish a religious organization or that they claim to speak by any authority. Emancipated from what they call “superstitious dogmas,” they find in philosophy and science the true sanction and interpretation of religion. Mr. Knapp says: “Unitarians no longer care to dispute about the unity of *God*. Their emphasis is laid upon the idea of the unity of *man*. With the controversy about the Trinity has also disappeared from Unitarian thought all vital interest in the questions of biblical infallibility, atonement, and salvation, all these being, or rapidly coming to be, dead issues in the religious life of America. Nor are Unitarians in the least degree interested in idle speculations or fears as to what may happen to them in the next world. All these things are to them, in the new life of this modern time, the deadest of issues.”

The assistant editor of the magazine also affirmed that the spirit of the movement they were seeking to inaugurate had much in common with the national religions of Japan, and that their aim would be not to overthrow those faiths, but to supplement and improve them. It is a singular fact that in the addresses which followed every speaker distinctly stated that he was not a disciple of Unitarianism, and most of them added that they were not even students of it. And the same indifference as to this faith appears in the principal articles of the first issue of the magazine. The number contains four essays by prominent Japanese writers, two of them senators and the others well-known scholars. One of them, Mr. Kato, speaks of himself as altogether unsettled, and unwilling to express any opinion as to the value of the movement about which he writes. Mr. Fukuzawa, the well-known educational writer and editor, declares that before

Japan was opened he did not believe in Buddhism, and now that it is opened he does not believe either in that or in Christianity, and that he is not at all inclined to inquire into the merits of any religious system.

In the article by Mr. Nakamura, he expresses his doubts as to the conclusion to which his inquiries will lead him. Mr. Sugira, who has himself put forth a "Religion of Philosophy," presents an article in which he welcomes the Unitarian movement, since it seeks to build on the basis of modern science. He affirms that, so long as belief in the existence of God and a future state remain, men will be subject to numberless superstitions. He frankly says that so far as he has examined the matter, the Chinese "Book of Changes" presents philosophical religion in the best form! He declares that he has no definite opinion in regard to a future state, or the existence of a Creator, and he would build his system solely within the limits reached by the human reason.

How the promoters of this movement in the United States will regard this send-off given to their magazine we do not know. They have certainly secured eminent persons as contributors, and doubtless wide attention will be called to the movement. There is unquestionably something in the present attitude of the Japanese to which this so-called "religion of science" will appeal. They are not asked to leave their old faiths. They are not asked to submit to any authority. There is no offence of the cross to disturb them. But what is offered them is certainly something very different from the message brought by Jesus Christ, very different from the gospel which up to this time has made martyrs and missionaries. Will it meet the needs of men who know their sinfulness, and who cry out for pardon and peace? Will it satisfy the soul that is seeking after God?

We cannot close without alluding to one of the addresses made at the banquet referred to above, as reported in *The Japan Weekly Mail*. Mr. Takahashi Goro, the editor of a native newspaper, confessed that, though he had read many of the books put into his hands, he had not succeeded in mastering the doctrine of Unitarianism. "One thing, he said, he had ascertained beyond question, namely, that Unitarianism is the child of orthodox Christianity. There was no manner of doubt about its parentage. Why, then, he wanted to know, should the attitude of Unitarianism to orthodox Christianity be one of antagonism. He had read a book by Mr. Savage entitled 'The Religion of Evolution,' and he had learned from it that Unitarians regarded orthodox Christianity with strong feeling of dislike, and would spare no pains to sweep it away from the face of the earth. Was that the proper demeanor of a child toward its parent? Certainly not according to Japanese ideas of filial duty. Such an unnatural antipathy could only shock and deter Japanese observers. Besides, the Unitarians should remember that the law of heredity applies to bad qualities as well as to good. When a man denounces his parents and declares them unworthy of respect, he denounces himself by implication, for, as the father is, so to a great extent must the son be also. Unitarians coming to Japan and arraying their forces against orthodox Christianity would immediately find allies. On their side would at once be ranged the disciples of Buddhism and Confucianism. What would be the sequel of such an alliance? If the

three united succeeded in driving out orthodox Christianity, the Unitarians might be quite sure that from that moment their sincere allies, the Buddhists and Confucianists, would turn on them and leave no stone unturned to drive them out also."

THE WHOLE BIBLE IN THE GILBERT ISLANDS LANGUAGE.

BY REV. HIRAM BINGHAM, OF THE MICRONESIAN MISSION.

A COMMUNICATION ADDRESSED TO THE CORRESPONDING SECRETARIES OF THE AMERICAN AND HAWAIIAN BOARDS OF MISSIONS AND OF THE AMERICAN BIBLE SOCIETY.

GILBERTINIA, HONOLULU, H. I., April 11, 1890.

Dear Brethren:—I have just dictated the translation of the very last words of the Old Testament into the language of the Gilbert Islanders, and while my assistant translator and amanuensis is writing them, I close for the present my Hebrew Bible, which has lain open here on my table most of the time for the last six years and eight months, to rest for a few days before beginning the revision. The dream of my youth, as it were, has to-day been realized. The prayers of many, in my behalf, have been answered. My life has been preserved to translate every verse of the Bible from the original tongues (it being understood, however, that a number of Hebrew and Chaldee words have been noted for further examination). With all my heart I say, "' Bless the Lord, O my soul, and forget not all his benefits.' "

I have prepared for your perusal, at your leisure, the following historical sketch of *how* and *where* the work has been done, and *why* it has been *so long* in being done. I have also added some suggestions and requests pertaining to it.

Seventeen years ago to-day the members of the Hawaiian Board came *informally*, by invitation, to Kawaihāo Seminary, where my wife and I were temporarily residing, to rejoice with us in the completion, on that day, of the translation of the New Testament and of its actual publication. I read before them a full account of that translation; and as this was published at the request of the late Dr. Damon in *The Friend* for May, 1873, I need not here repeat it, but, dwelling briefly on that portion of the work, will speak more at length on the Old Testament. We took our first missionary station in the Gilbert Islands on Apaiang, November 18, 1857, among a people numbering some thirty thousand and living on eighteen islands, who were without books and without the arts of reading and writing. Availing myself of whatever help I could get, and in accordance with the Great Commission, "Go, teach all nations," and the charge of my honored father to me at my ordination, "Make yourself master of their language and help to reduce it to writing. . . . Translate and publish the Scriptures," I set myself at once to the study of the language, and early in February, 1859, one year and three months after our arrival there, I commenced what has proved to be the principal work of my life—the translation of the Bible. I took up first the New Testament. After more than five years' labor upon it, in connection with the many other pressing duties and cares naturally devolving upon the only white male missionary then in the group, I had translated three quarters of the Testament, and was considering a thorough revision when the work was interrupted by the complete failure of my health. It was not again resumed until January 19, 1869. The intervening five years had been spent in a necessary visit to Ebon, these islands, and the United States for health; in the command of *Morning Star* (No. 2), for a year and a half; and in an evangelistic visit to the Gilbert Islands. The revision of the portion already translated being completed, it was published, and we took it with us to the Gilbert Islands in 1871.

After our return to Honolulu, in January of 1872, I entered with great joy, on the twenty-ninth of that month, on the translation of the remaining quarter. In one year and a little over it was my privilege to present to the Hawaiian Board the first printed copy of the whole New Testament, April 11, 1873, just seventeen years ago to-day, as I have said, and more than fourteen years after the commencement of the work of translation. With glad hearts we took this first edition of the New Testament with us to the Gilbert Islands in the summer of 1873. We commenced a training school on Apaiang, taught our pupils the New Testament and encouraged them to do all they could to improve the idiomatic character of the translation, with reference to the printing of a second edition. Thus, while the training school went on, the revision was progressing. I was also engaged in compiling a dictionary. But in less than two years there came another failure of health, and it was not until 1877 that I completed the revision here in Honolulu. The second edition was printed here in 1877 and 1878, Mrs. Bingham and myself reading the proofs. In the summer of 1877 I was chosen Corresponding Secretary of the Hawaiian Board by the Hawaiian Evangelical Association, and held this position for three years, when, through a partial failure of voice, I resigned.

About that time the Hawaiian Board of Immigration introduced some 1,500 Gilbert Islanders to these islands as laborers on the plantations and, at the request of the government and with the approbation of the American and Hawaiian Boards of Missions, I accepted the position of "Protector of South Sea Immigrants," with the full understanding that this should not materially interfere with my evangelistic work. I kept my protectorship until 1882, when the greater part of the Gilbert people had finished their terms of service, and been returned to their homes. During those two years in which I held the position, two editions of our Gilbert Island Hymn-Book were carried through the press; a third edition of the New Testament had been electrotyped in New York from copy which I sent; and the question had been considered as to what new literature should be prepared for the people. I had often longed to translate the Old Testament, but my health was delicate; my eyes, from college days, had been very weak, scarce allowing of any use in the evening and only for a few hours in the daytime. If the translation were ever to be published by the American Bible Society, it must be made from the Hebrew. But the examination of Hebrew points was very trying to the eyes. Experience at Andover in 1855 had shown me this. Besides, it was the fact that for twenty-five years my attention had been given to Gilbert, Greek, English, and Hawaiian, to the utter neglect of Hebrew, and I was nearly fifty years old. Had not the time gone by for such a work? But I could not forget that, when wellnigh despairing of life on my long voyage to Honolulu, via Samoa, Fiji, and New Zealand, in 1875, my dear wife had again and again endeavored to inspire hope in me by saying, "We want you to translate the Old Testament for the Gilbert Island people before you go home to heaven."

The Hawaiian Board expressed the wish that the Gilbert Islanders should have the whole Bible. Some of that people wanted it. Who was there to undertake the Old Testament? It was said that there was no one else in the world then ready for the work. Was the Lord calling *me* to it? Down came my old Hebrew grammar from the shelf where it had so long stood unopened. The memory of bygone studies was refreshed. I was encouraged to begin translating from the Hebrew, but with what book? Mrs. Bingham had given our people Old Testament Bible stories. If I could translate but a part I would give them the Psalms to be bound in with the New Testament. I earnestly desired to give them also the Messianic prophecies of Isaiah. But as there was a continued demand for the hymn-book, it seemed desirable to revise and *enlarge* that first.

On the sixteenth of August, 1883, my fifty-second birthday, more than ten years after

the completion of the New Testament, I was all ready to commence. I opened my Hebrew Bible at the Psalms and began with "Blessed is the man that walketh not in the counsel of the ungodly." Slowly I crept along, translating two or three verses a day with no Gilbert Island helper by me. Month by month I increased the daily portion. In nine months, May 10, 1884, the first draft of the Psalms was completed. In eleven months more, April 2, 1885, I finished Isaiah. I had reached the seventeenth chapter of Proverbs in June, 1885, when Rev. O. P. Emerson, our present Secretary, brought with him, on his visit to these islands, one of the first copies of the revised English version of the Old Testament. Through his great kindness this was loaned to me at once for use until my own copy could be received. I began immediately to revise the Psalms, Isaiah, and what of Proverbs was done, with the aid of this invaluable new revision.

October 15, 1885, I was ready to go on again and with new courage, for this Revised English Version was of immense help to me; and I might say that I have never found occasion to vary from the sense of the renderings adopted by the revisers, as indicated either in the text, or the margin, or both, or the appendix of the American committee. After Proverbs I translated Job, Ecclesiastes, and the Song of Solomon. But why Job before Genesis? Many of the most important historical facts of the Old Testament were already in the hands of the people, in the book of Bible Stories, and I felt so uncertain as to the continuance of my strength for the work that it seemed wise to prepare for speedy publication six consecutive poetical books of the Old Testament.

With the consent of the Hawaiian Board I had sent for Mr. Moses Kaure, a former pupil of mine and my most valuable assistant in the partial revision of the New Testament in 1874 and 1875, of which I have spoken, to leave his work as a catechist on Makin and come to my help in the revision of these six books, with a view to their early publication. In the meantime I decided to take up Genesis, and go on *in order* thereafter until all should be done, if such should be the will of the Lord. I had reached the thirtieth chapter of Genesis on the twenty-eighth of April, 1886, when the *Morning Star* came to us, bringing Mr. Kaure. As I had worked for more than two years with no other one to confer with than Mrs. Bingham, I cannot tell you how glad I was to welcome such a helper. We at once set about the work of revising the six books, Job to Isaiah inclusive, putting the books into the printer's hands as fast as they were ready. This revision, together with the necessary proof-reading, occupied us until October 19, 1886, when I resumed the translation, at the same time still giving about one day in three to the proof-reading of the six books, until they were published in an edition of 1,500, February 22, 1887.

The work of translating went steadily on, I doing my own writing as had been my wont, until April 4, 1887, when I had reached the sixth verse of the twenty-third chapter of Exodus—the day the *Morning Star* returned from Micronesia. That very day I was taken severely sick, which illness necessitated a trip to the coast. On the seventh of June I sailed for San Francisco, and was absent about five months, during which time I carried through the press in Oakland a revised and electrotyped edition of the Gilbert Island Hymn-Book. Though I was not apparently much benefited by the trip, yet, having the consent of my physician in the States, Dr. Ephraim Cutter, to resume work on condition that I would do nothing else, — no letter-writing, no visiting, not much talking or walking, but much lying down, and living mainly on beef, — I began again the translation November 18, 1887, sometimes on my bed, and sometimes at my table, employing, most providentially, as experience has proved, Mr. Kaure as my amanuensis, as well as assistant translator and copyist, thus greatly expediting the work and economizing my time and strength. Five months later and two years ago to-day, April 11, 1888, I had translated just half the Bible. My health was steadily improving, my eyesight was growing stronger, I was becoming more and more familiar with the

Hebrew and the Gilbert, also with the Old Testament terms and expressions. My assistant translator was ever at my side, wishing no vacation, but eager to complete the Bible before he should return home; and with buoyant hope and increased courage I entered upon the home stretch. Since November 18, 1887, not a day had passed for two years and a quarter, Sundays excepted, in which I had not translated at least a verse, averaging about twenty-two verses daily, until one week in February last, when I was laid aside by "la grippe;" and to-day I have translated the last verse of Malachi, so completing the translation of the entire Bible, begun thirty-one years and two months ago, the last half having been done in exactly two years. To God be all the praise.

And now let me thank Him that my wife, a born linguist, has been able to compare every one of the 31,173 verses of the translation with the English version, examining about 120,000 punctuation marks, many diacritics, and about 3,350,000 letters, that she has made so many good suggestions, that she has copied so many pages, and so often cheered me, when faint and desponding through seasons of protracted illness, with the hope that I should yet praise Him for his goodness. I thank God for providing that aid which was rendered me in the translation of the New Testament by Joseph Ekeuea and T. Tekea, two remarkably intelligent youths, raised up by him in the early years for this difficult work. I thank him also for providing Mr. Kaure's aid, which has been rendered me during the past four years on the Old Testament, in the last two of which he has written no less than seven thousand pages. Let me thank the Hawaiian Board for their continued support of Mr. Kaure, his wife, and child during all this time; and for meeting the expense of the third copy of thirty-three books of the Old Testament, made mostly by Mr. Kaure in off hours.

Let me thank the American Board and its patrons for their patient and generous support of me and mine during so many years of absence from the Gilbert Islands, that we might labor in a climate where our life and health could be preserved. Let me thank the kind friends in these islands who aided the American Board in providing this pleasant home for us, where this translation of the Old Testament has been made. Let me thank all who have, in any wise, helped to bring on this happy day, especially Drs. Hyde and Beckwith, for the use of their valuable libraries; and Drs. Stangenwald, Cummings, Martin, and Day, and also Dr. Cutter of New York, for all their gratuitous and skilful efforts to preserve my life and health that this work might be completed.

Let me thank the American Bible Society for having published already six editions of the New Testament, the last three from electrotypes; also, one edition of the poetical books of the Old, thus making two fifths of the Bible.

There lie on my table three copies of the Gilbert Islands Bible. I ask that one copy may be given to the Gilbert Islands people, to be cared for by Mr. Kaure, to be put to immediate use and revision by him, on his return to the Gilbert Islands in July next. One copy I commit to the care of the Hawaiian Board for preservation, as a duplicate, until the whole Bible shall have been published. The third copy I wish to retain for the present, until I shall have examined the suggestions which I hope to receive from Mr. Kaure on or before the second return of the *Morning Star*, after he shall have read over the Bible with his early associates in the work of criticising the New Testament, in 1874 and 1875. In the meantime I wish myself to revise the whole Bible, especially the New Testament, with the aid to be derived from the Revised English New Testament, which had not been published when I made my last revision of the Gilbert Islands New Testament in 1874-77.

While I believe that, if required, this third copy might be made ready for the printer in a few weeks, yet it is my judgment that, while I am waiting Mr. Kaure's suggestions, I could profitably spend the time in securing uniformity, as far as is expedient, in the rendering of words and expressions upon which we have gradually fixed, as the years have rolled on; in a further search for a better rendering of certain difficult words; in

conferring with scholars upon some principles of translating; in the more careful examination of difficult and obscure words and phrases in the originals; and in personally inspecting the copy for the printer, especially the last year's work of my amanuensis. I desire all the more to make this revision of the Bible, as all the circumstances in the case may make it expedient to electotype it. As soon as the revision is finished, I desire, with your approbation, to take this third copy to the Bible House in New York, to ask the American Bible Society to print it without delay, for a people now emerging from heathenism and of whom not a few are waiting in eagerness for a complete Bible, and to offer my services in the reading of the proofs.

Before closing, permit me to tell you of my joy in the prospect of putting into the hands of the Hawaiian Board to-night, not only their copy of the Gilbert Islands Bible, but, as trustee, a permanent fund of one thousand dollars, on condition of the annual interest being used in promoting the circulation of the Bible among the Gilbert Islanders, especially in enabling the very poor among them to procure it at a reduced or nominal price. I suggest that the interest of the same for the next four years, say about \$250, be donated to the American Bible Society to aid them in electotyping the plates, in case they shall wish to stereotype the edition. Perhaps you may ask whence came this fund.

In our very early residence on Apaiang we were greatly befriended by two English sea-captains, who were partners and traders from Sydney for cocoanut oil — Captains Randell and Fairclough. The wife of the former was the first Gilbert Islander at whose marriage I officiated. In the fall of 1861 Captain Randell, being about to visit Sydney, desired to leave his wife with us for instruction, to which we cheerfully consented. He was gone a few months, and upon his return he wished to express his thanks by a present of one hundred dollars. We would not accept it as a personal gift, but suggested that it be used in some way for promoting the circulation of the Scriptures among the Gilbert Islanders. Of this plan he approved. About this time also Captain Fairclough made me a personal present of one hundred dollars. With one half I afterwards obtained a "Wheeler & Wilson" for Mrs. Bingham, the first sewing-machine ever introduced into the Gilbert Islands. The other half I added to the one hundred dollars from Captain Randell, and these sums, being deposited in the Savings Bank of Bishop & Co., in 1862, when they were paying eight per cent. interest, and afterwards invested in other ways at better rates, now furnish, after twenty-seven years, this fund, which at present is in the form of a thousand-dollar Hawaiian Government bond, now above par and drawing six per cent. interest without tax.

My prayer is that this Bible work may be blessed to the conversion of souls, the comforting of saints, and to the building up of the kingdom of the Redeemer which some day is surely coming in its fulness.

Letters from the Missions.

Micronesian Mission.

CHEERING WORDS FROM PONAPE.

A JOURNAL letter has been received from Mr. Doane, on Ponape, commenced November 6 and ending December 24. He had just heard with great sadness of the death of Mr. Forbes at Kusaie. But his previous records are specially cheering:—

"November 6. — These are precious days with us. All God's days are fragrant with rich blessings, but these times of which I speak seem unusually full of the aroma of heaven. I am 'on the go' most of the time. My large canoe, propelled by five or six good, strong natives, is my express, with which by night and by day I reach the ends and interlocations of my bishopric.

"I am just in from the southwest of my parish; I had a good Sabbath with my own people; but the Catholics, ungentelemanly and unchristian, as I must think them, had put up two of their buildings — a church and dwelling-house — within less than a stone's-throw of my church and dwelling, to annoy us. While at our meeting, they took great pleasure in blowing the trumpet, and then, as this was a *fête* day, guns were fired *ad libitum*, and the cannon discharged over the baptism of the king's son. Annoying is too mild a term in which to speak of the whole affair. We shall have to remove our church from that place, although we have held it for twenty years.

"The island has been thrown into quite a panic recently; a native youth and a Manila native fell to bantering each other; this provoked bad blood, knives were freely used, when a stander-by, seeing that the Manila man was getting the worst of it, ran up, plunged a dirk into the native, who fell nearly dead. Some one ran to headquarters, saying that the Ponapeians were warring on them. A posse of some twenty well-armed men was at once sent who on reaching the fighting-ground began to fire at random, and one girl fell and it is thought she will die. This was done on the last Sabbath of October. It has created much excitement. My whole aim and advice to the natives have been to keep quiet and await the movements of the governor. He is investigating the affair. Punishment may be meted out, but it is doubtful. Much ill-feeling exists between the natives and the foreigners.

"But it is delightful to turn from these things and view this fine large house, full of Christians, sitting together this Wednesday prayer-meeting day, and holding on for further meetings in this week of preparation for the Lord's table. The demeanor of the audience, quiet, well-behaved, mostly well-dressed, is about all one could ask for. A better behaved audience it would be difficult to find at home. Oh, what grace has done for this people! and would do for the population of the whole island could all the outside wicked

influences be driven from us. But the evil is here — liquor, prostitution, a false religion that has no sacred Sabbath day. We weep over the ruin already done. What will coming years show?

"December 8. — A precious week this to us! one of prayer. We are pleading especially for the people of this the Metalnim tribe. It is a large one, the most important on the island. A good work has been done here, but there remaineth much to possess for the Lord.

"December 11. — But recently in from some small islands to the north of this. God's spirit is working there; found a good-sized audience; all about shows the power of the new life. Six presented themselves for baptism and church union. The Lord certainly still loves Ponape.

"December 16. — Just in from the western side of the island, where I spent the Sabbath with the dear people at Palong; the church is thrifty, keeping up a good Sabbath-school and a good day-school; though doing less in contributions for mission work than they should, there is much to encourage. As I left, some eight came forward soon to be enrolled as members of the church. My whole stay was delightful, and there was so much to cheer!"

GILBERT ISLANDS WORK.

As we have already reported, Mr. Walkup, who came to the United States last year to bring his motherless children, returned for a special tour through the Gilbert Islands, expecting to avail himself of some opportunity to return to San Francisco after he had carefully gone through the group. This he was able to do. The *Star* landed him at Nonouti on the twenty-first of August last, and after spending several weeks at that island he visited other portions of the group. From his report we make the following extracts: —

"At Nonouti I found our party holding on to their faith, notwithstanding the threats and witchcrafts of the French Catholic priests. In one village the Catholics assaulted our teacher LeBona,

wounding him on the skull with a stone while he was holding a meeting. Schools had been maintained, a few attending, but the majority had been too negligent to buy books, and the few that contributed at monthly meetings only brought a nut or two apiece.

"On my first visit I saw the pipe in constant use; the men, women, and children and even nursing babies taking it. The traders sold three hundred pounds of tobacco a month, costing on an average twenty-five to thirty nuts to each person, and many smoke most extravagantly, swallowing the smoke until they drop over, twitching and quivering, the spittle foaming out of their mouths. Then the people wore their native costumes only, excepting a few who wore dirty old rags worse than their scanty costumes.

"My first work was to gather the teachers and spend five weeks with them, visiting the schools and villages, preaching and consulting with the teachers as to the best methods of work. Then we had a general gathering and church meeting, some forty or more wishing to be baptized but willing to wait until after more diligent study of the faith. The contribution was 25,000 nuts, or over \$100; and most of the people had clothes. All the cloth on the island was bought up. One trader said, "I sold more cloth last week than I have in the three years that I have been on the island. The remaining weeks I spent visiting back and forth from one end of the island to the other, urging the people to study and Christian living. I had with me Mr. James Taing, our best scholar, who made an excellent Timothy. He waged war on tobacco, and Providence helped us, as the traders were sold out and the people found they could do without it. The October, November, and December contributions averaged ten thousand nuts (forty nuts, or ten cents, to each adult); value of books sold, \$105."

TAPITEUEA AND APEMAMA.

"At Tapiteuea I had time only for a brief visit at Mr. Paolohi's station. Boaz Boari, one of the schoolboys, had had two

terms of school of six weeks each. At the old station Mr. Kaaiu and family reported themselves well, but had only one week of school to report, having delayed the starting until the heathen had commenced their singing and dancing, when his scholars deserted the school. At Mr. Paolohi's station I had quite an audience, and several prominent men said they would give up heathenism and help support a school if Mr. Taing would remain as teacher. I believe that a two months' visit *now* would turn the tide for Christ and schools, but where would we get the teachers to follow up the work?

"At Apemama I had time only to supply the teacher. A few had left the king, with his mixture of Christianity and heathenism, and returned to the Christian party. The king wishes both teachers to remain; also invited me to visit him a month or two, and I would be delighted to accept."

FROM APAIANG TO BUTARITARI.

"At Apaiang Mr. Mahoe, the wounded veteran and Hawaiian delegate, had been poorly, but able to make a circuit of the island; also, a visit to Tarawa. Mr. Luter had followed up the revival of last year by starting nine schools, a thing he could do at Apaiang. Ninety-one have been received into the church and a good number of books sold, but the contribution was small. The king and his cabinet have been imitating civilization, as they suppose it to be, by having a company of home-guards and policemen to arrest any person traveling in the village without clothes, or without a light, after the retiring-bell. We had Christmas here, and our last visit ashore on the group, as Miss Crosby's Kusaiean waiters returning home had come down with the measles, and Captain Garland proclaimed a strict quarantine for twenty days, or longer if necessary.

"At Tarawa we anchored and waited for the teachers to come alongside, and as we had a strong wind and heavy swell running, it was very inconvenient supplying them and getting reports of schools.

Mr. Mahoe reports two large and excellent schools kept by the boys I left last year, and every book has been sold, and 231 admitted to the church. The Germans had returned from Samoa the chiefs, recommending the people to have one as king, and one had been selected. All the people (as also at Apaiang) report themselves as 'missionary.'

"At Maiana we received good reports which made our hearts rejoice. Four schools have been sustained all the year, a few church buildings erected, and twenty-three received to membership in spite of the heathen party, led by an Apemama native in song and dance.

"At Marakei the boat had to be sent to the beach for Kanoko, who reported heathenism spreading, and no school during the year; but he acknowledges his fault in trading and promises better for the future. At Butaritari Maka reports a coldness in church and an indifference to schools. The boy left for teacher had a small school a few months, until the birthday of the young prince, when the people begged the king to annul the law and let them celebrate in their old way. He consented, and the games lasted several months before law and order were restored. This completely broke up the school and discouraged the teacher. Makin, a dependency of Butaritari, was visited by the celebration party of Butaritari and so demoralized that only four or five remained in the school which was so encouraging the last two years."

OCEAN AND PLEASANT ISLANDS.

"Banaba (Ocean Island) looked quite green, although it had been ten months since the last rain, and water was becoming scarce in the caves. But the teacher had his tankful stored up. He reports the work improving in his home village, but some had fallen in another village by games started by waifs drifted from Apemama. They nearly came to a battle before the games were put down and order established. Of silver and gold they have none, but of cocoanut fibre for twine they gave 300 pounds, and shared with the *Star* (and

sent by us to friends) their abundant supply of fish dried and also of fresh fish. We have been their only visitor these five years.

"From Pleasant Island we had had letters telling of the success of the three teachers and their pioneer work; and we found the work still going on, the only apparent hindrance being the German governor, who complains that the people are too strict in giving up their heathen customs and in observing the Sabbath, and asks the teachers not to teach the people to be Bible Christians. The offence was that the heathens of a year ago refused to load a vessel on the Sabbath. The governor claims that it was a work of necessity on account of the current. There have been over 300 in the schools, and over 200 have learned to read in the New Testament. Some of the brightest finished their primers in three or four weeks and then sold their books to others, getting twice and some three times their first cost for the dirty old books. About 124 have given up their heathen worship and customs and dress, taking part in the meetings by prayer and testimony for Christ. I could only go to the beach in the boat, but there stood the teachers' wives and some 300 converts cleanly dressed, while in the background stood some 300 more in heathen attire; and on the left was a group of traders and beachcombers looking on the scene, new to them, for they have been years amid the darkness. What a sermon that sight was to me, telling of the change wrought in two years by the gospel of the great Teacher!"

East Central African Mission.

FROM KAMBINI.

THIS mission at present is much reduced in its strength, Mr. Bates having been obliged, on account of repeated attacks of fever, to return to Natal, and it may be necessary for him to be transferred to the Zulu Mission. Mr. Ousley, who has now been at Kambini for five years, finds himself, much to his regret, compelled to come to the United States for

medical treatment. He is busily engaged in the work of translation, having already completed the Gospels of Matthew and Mark, and he hopes to finish Luke and perhaps the Acts before he is compelled to leave. In speaking of the station school, he reports the exercises held at its close to which the public were invited, saying, "To the surprise of all, the chapel was packed to its utmost capacity, perhaps 150 in all. The people seemed to enjoy the exercises and, all things considered, the children performed their parts quite well. We certainly have occasional signs of encouragement in the work we are doing, though the darkness is so dense here."

Miss Jones reports Christmas day as one of the pleasantest she ever spent. The chapel was decorated with flowers; religious services were held in the morning and in the afternoon. A Christmas-tree was enjoyed in the evening, and the lessons of the day were set before young and old.

West Central African Mission.

FROM KAMONDONGO AND BAILUNDU.

MR. AND MRS. SANDERS arrived at Kamondongo after their absence at the coast for about two years, and were warmly welcomed by the native people as well as by the missionaries. When about five miles from the station they were met by Mr. Fay and some of the boys, and from that point all the way in they met persons eager to get the first glimpse of them. Mrs. Sanders writes: "We are very much pleased with the progress the boys have made in these two years. Kopumi is the same sunny-tempered, affectionate boy that he was. Kangende is away in the Ganguella country with his father, but his mother assures me that he will come to us when he returns. Two girls profess to be Christians, and Mrs. Fay thinks they are in earnest."

Letters from this mission bring down the dates from Bailundu to January 31. Mr. Woodside reports that there were thirty pupils enrolled in his school, which held sessions only in the afternoon, the

boys being busy in the morning. Two classes were reading in the Gospel of John. Mr. Woodside speaks of some of the boys as very bright. "I should like to see some of them given the advantages of American boys and girls. I don't believe they would be left far behind." It is interesting to note that this band of young Christians at Bailundu is taking hold with lively interest of the work of church erection. Mr. Stover writes:—

"The church has begun work on the new house of worship, and it is going on so well that we have some hope of being able to dedicate it at the coming annual meeting, which will be held here in May. The material so far gathered is rather better than, at least it is quite as good as, that used in the best of our houses, and if in any instance there should be failure to get the very best it will be due not so much to lack of interest or care as to inability, as but very few of the lads have ever gathered such material. They evidently honestly intend to build for the Lord the very best house they can. That being true, will it not be 'accepted according to that a man hath'?"

CISAMBA. — SUPERSTITIONS.

Mr. Currie is conducting his day-school without interruption, and is much pleased with the progress made by some boys. Mr. Lee reports that the prayer-meetings and Sunday services have been well attended, and that there is noticeable improvement in the deportment of some of the boys and young men. He says, "It seems to me that their very countenances changed as soon as they began to get a glimmering of gospel light." He also reports that they have received ten loads of goods from the coast, which, though including no clothing, yet supplied them with some most necessary provisions. They have been gratified with an experiment in the raising of buckwheat, obtaining on a small piece of ground a bushel of good grain from a half-pint of seed. This endeavor to produce as much as possible from the ground costs time and labor, but if successful will make our mission-

aries much less dependent on carriers. Mr. Currie describes some heathen ceremonies connected with the reopening of an old dwelling occupied by a former chief, Limbindo. The chief who is now to occupy it deemed it necessary to propitiate the spirit of the dead chieftain, and inasmuch as he was a great hunter the "spirits of the hunt" must be appeased. We quote from Mr. Currie's letter:—

"A number of men were sent to the woods, in various directions, where they remained encamped for several days seeking game, which is now very scarce. At length word was sent back that a number of animals had been shot. The women then repaired to the woods to gather a quantity of roots used in making beer, and in two days their large earthen pots were full of the fresh brewing. People now came from all directions to attend the dance and share the feast of meat and beer.

"One of the essential parts of the above feast, I am told, is to boil a large pot of meat for Samemba, a wooden idol, which is regarded as the god of the hunt. Most of the meat is disposed of by one of the dancers, who, working himself to a high pitch of excitement, seizes the meat, bit by bit, from the boiling pot and throws it among the crowd which stand to watch his capers. A portion of it, however, is put into the mouth of Samemba and also of his female attendants.

"There seems to be a set of craftsmen whose special business it is to make the above idols. They build for themselves a village in the woods at some distance from the habitations of the rest of the people, and there ply their calling. It seems also that this 'god of the chase' will not quickly be found by his purchasers; so the people to whose district he is to be taken repair to the woods to find him. When at length he is discovered by them they bind him about the neck with cords; beat him into subjection with their whips, and lead him in a kind of triumphal procession to their village, where they set him up, besmear him with oil,

and feed him from time to time with meat."

FROM BENGUELLA. — FEAR OF ENSLAVEMENT.

Mr. Searle, the business agent of the Board at the port of Benguella, is doing what he can for the English and Portuguese speaking people. An incident he narrates furnishes striking proof of the fact that the slave-trade is actively prosecuted at the coast.

"We have an increasing attendance at our Sunday morning meeting (in Portuguese) for boys; the other day we had twenty-three, not including our own boys. We find it rather difficult to get many to come; the native boys, I was told, were afraid to come for fear they should be sold as slaves. I did not pay much heed, thinking it was simply an excuse. But I fear it is true; as last Sunday morning in the middle of the meeting a woman came in and very coolly, as if it were the most usual thing, asked me if I would sell her some of them. I thought at first she had been drinking and did it to scare the boys, but after talking to her some time found she really meant what she said, and she offered to sell me some. I had heard that you could buy boys and girls in the town, but never thought it would be proposed in such a barefaced way. We still continue our afternoon English meetings; we are as yet unable to get amongst the people, not knowing sufficient Umbundu to talk to them. As soon as we can we purpose visiting them in their homes. As to the Portuguese, there does not seem much prospect of influencing them; they seem wholly given up to business and sin. One has to be some time here before he can get any idea of the iniquity that abounds: it is almost incredible."

No letters, beyond a good health report, came by the last mail from Kamondongo.

Central Turkey Mission.

RELIGIOUS AWAKENINGS.

CHEERING reports are received from several points in this mission. Special services have been held at Adana, and

Mr. Mead writes briefly, under date of March 22:—

“Mr. Jenanian has been here now three weeks, preaching eight or nine times each week. A deep interest has been awakened in a large number. I am always a little chary of figures in the beginning of a revival. We hope that those who seem to have been touched will prove to have met with a real change of heart. The meetings have been enthusiastically attended. Some evenings fully 800 were present. And on Sabbath afternoon the number must have been 1,200 or more. Mr. Jenanian’s sermons have been full of power—just what were needed here. He has grown a great deal in this direction during the past year.

“I regret to say that the awakening has not extended to the more prominent men in the church. Of course there are exceptions, but as a whole the committee and other prominent men have either held aloof or have shown no enthusiasm.

“But, nevertheless, many have been pressing into the kingdom. The violent have been taking it by force. We are all full of joy that the Adana Church has received so great a blessing.”

President Fuller, of Central Turkey College, reports that the work and condition of the college were never more hopeful than at present. “In the college we have not quite a revival, but a deep and fruitful state of religious interest that is almost my ideal of such a school. Our prayer-meetings are delightful, and the students are talking with one another and with the teachers about religious things with deep earnestness and great freedom, and several have professed conversion.”

OUT-STATIONS OF MARASH.

Mr. Marden, who has charge of the work among the out-stations of Marash, writes, March 4:—

“In the tour with Mr. Bulgorgian we visited eighteen Christian communities, held about 200 religious meetings, traveled on horseback 500 miles, and were absent from home eighty-nine days. I have already written of the awakening at Had-

jin [see *Missionary Herald* for March, p. 104]. We spent three weeks at Albustan, with daily preaching services. We had at all times good audiences and the closest attention. Some wanderers were reclaimed, feeble ones were strengthened, and we hope a few were induced to enter upon the new life. At the communion service sixteen new members were received to the church. The faction who were baptized by the Campbellite missionary still sustain separate services.

“I spent but one Sabbath at home and then went to Zeitoon. Here a disgraceful quarrel had nearly destroyed the moral power of the church. Various untoward influences had alienated the large number of Armenians who for many months seemed just ready to declare themselves Protestants, and were regular attendants at the Protestant church. The Marash churches have resumed the care of this church, and sent a very worthy preacher. We held preaching services each evening and devoted ourselves chiefly to spiritual work among the church members. Some new voices and many others that had long been silent were heard in the prayer-meetings, and we hope the church is regaining its former prestige as a spiritual power in the community.

“I was intending to visit several villages before returning to Marash, but the prevalence of the great epidemic of influenza brought me directly home. It has entered nearly or quite every house in the city. The Theological Seminary, Girls’ College, and nearly all the city schools have been suspended. Myself and daughter are the only Americans that have escaped.

“I wrote you of the Campbellite missionary of Marash who was making trouble at Hadjin. After we left the city the Turkish government called him to account as a disturber of the peace and made it so hot for him that he suddenly left the city. He had, however, baptized some half a dozen persons, of whom one was even a member of the church committee, and I think all were church members. He went to Sis, and the govern-

ment sent him away. He is now in Marash. 'This *persecution* on the part of the government will perhaps awaken still more sympathy for him in America. Why cannot his friends be induced to send out an *American agent* to see the mischievous influence of his work here?"

THE LOVISTS.

"I found in the Hadjin prison four leaders of the 'Lovist' movement, which attracted so much attention two years ago in Zeitoon and vicinity. The Armenian Church has been at work for a long time to crush out this sect. Some one had complained to the government that they were rebels engaged in secret plots. Their houses were searched and among their letters some expressions were found that could be misinterpreted, such as exhortations 'to earnest work for their leader,' etc. etc. This was enough! they must be rebels, and the governor rejoiced in the glory of crushing an incipient rebellion! I called on the governor and requested an interview with the men. He immediately had them brought from the prison for a conference in his presence. They were the last men to be suspected of any evil purposes. In a private interview with the governor I assured him that I knew the 'Lovist' movement from its commencement, and that it had no political relations whatever, and that these men were entirely innocent. He claimed that their case had been referred to the central government and he could not now control it. The poor fellows are very likely to be banished to Yemen or some other vile place."

Eastern Turkey Mission.

A REMARKABLE MOVEMENT AT PERI.

DR. BARNUM writes from Harpoot, March 24:—

"About forty miles to the northeast of Harpoot, among the Anti-Taurus Mountains, is the town of Peri. It is the central town and the seat of government for the Charsarjak district. It has about 350 Armenian houses and there are some twenty-four Armenian villages in the dis-

trict. We have long regarded it as an important out-station, although we have not been able to occupy it regularly from the lack of suitable men.

"Four weeks ago letters came from Peri saying that a priest, who has for several years been a sort of itinerant preacher among the Armenians, had come there, and at the request of the majority of the people he proposed, on Carnival Sunday, to preach in the old church, but the bishop would not permit it. The crowd then went outside the town and had their sermon there. On their return, upon the complaint of the bishop, the priest was put in prison as a disturber of the peace. Several of the leading Armenians becoming security for him, he was released; when the crowd cried out, 'To the Protestant Chapel,' and they turned their steps thither to the number of three or four hundred, filling not only the chapel but the court and the neighboring roofs. Another sermon was preached, but after the service the priest was again arrested and sent under guard to Harpoot and put in prison.

"Meanwhile a special messenger came to us at Harpoot bringing a petition, signed and sealed by forty Armenians, saying that they were the representatives of many more, asking us to secure the release of the priest from prison and to send him back to preach to them for a few months until the young preacher, whom we have promised to send, shall be able to go. A paper was also sent by the priest himself, saying that he was a Protestant. The Protestants here, finding that there were no charges against the priest, and that the only demand of the Armenian ecclesiastics was that he should not perform priestly functions, as he had been deposed from that office several years ago, readily secured his release from prison; they also gave him some new garments so that he might put aside his priestly garb and appear as a layman."

THE PLACE VISITED.

"The priest wished to return at once to Peri. We could not take such a man into our employ, nor had we the right to forbid

his return, but we persuaded him to remain here for a few days until Pastor Giragos of this city and I could go there and look over the ground a little. We had a hard ride of three days, through deep snow and mud and rain and across swollen streams. We found a large congregation coming together every morning and evening, and on Sunday packing the chapel to its utmost capacity, to the number of between two and three hundred. There was no excitement, but the people seemed to be hungry for preaching. The priests were quietly endeavoring to persuade the leading men to return to the old church, and in a few cases they were succeeding, while the majority were evidently planning to remain. Such wholesale movements generally amount to very little, for they are commonly the result of a quarrel and disappear when the quarrel is settled. Here the only controversy was over the priest's preaching, which, with many, did not become a personal matter, so that while a good many may still return to the old church, I am persuaded that the majority will remain with us.

"The priest followed us after three days, and as the desire to hear him preach had dislodged this large congregation from the old church, we judged it expedient to let him share with us in the daily meetings. Even the new brethren soon discovered a wide difference between his rambling, aimless talks and regular Protestant preaching. The brethren, new and old, understood that we could not recognize him as a preacher, but they of themselves fixed a small salary for him while he should remain, at the same time urging that the responsibility for the pulpit be committed to an experienced preacher, which has been done. This priest is restless; he has no home; he has been a thorn in the flesh to the Armenians; and, while we cannot regard him as a valuable accession to the Protestant ranks, the Lord may use him to lead some souls out of darkness into the light. The Protestants have only an old dwelling-house as a chapel. This new movement emphasizes the necessity for a new church, and the

steps preliminary to the securing of a firman have been already taken."

OTHER OUT-STATIONS.

"I remained in Peri a week. On my return journey I spent a Sunday in Palu. That church has been much injured in the past by internal dissensions. These now seem to be happily past and the prospect is brighter. They hope to ordain their preacher as pastor before long. I also spent a day and night at Oozoon Oba. The village is not a large one, but the great proportion of the people are Protestants. Daily meetings are held and well attended; the preacher says that the work there has never been so hopeful as now. So at Ichme and at Haboosi the pastors are much encouraged. The former, in speaking of the increase of the congregation, said: 'If you were to drop a needle into the midst of the congregation it would not fall to the floor.' So in Saru Kamush the attendance is considerably increased.

"This recent tour has encouraged me. It is more and more apparent that the light of the gospel is penetrating so far among the Armenians as to make them wish for more light, and not finding it in the old church they are more ready to seek it where it can be found. Many of the old churches welcome us and the preachers whenever we choose to preach for them. Most of the people are desperately poor and that operates as a discouragement. All our fields, too, are suffering for the lack of laborers. America at present is more attractive to our young men than the ministry. A new spirit of consecration and self-denial is a great and pressing need, and for that we pray daily."

FROM MOSUL.

Mr. Ainslie is still at Mosul, his family being at Mardin. He writes from the former place March 19:—

"The good spiritual condition of the church here has continued without interruption to the present time. Some have presented themselves as candidates for admission to the church, and, after careful examination by the committee, three were

accepted and will be admitted at next communion. Last year about this time five were admitted and they have shown good progress during the year. It is this quiet, steady growth in a church that is, to my mind, the most to be desired. I am glad to find the church committee quite diligent in visiting members of the congregation, healing dissensions, and urging a higher plane of Christian living. They are still without a pastor or even a good preacher. It seems difficult to find a good preacher who is willing to come to this part of the field.

"I have been spending some little time among the villages of this region, and hope to go out next week again. The people are quite ready to listen and some, even of the priests, came to study the gospel. The room where I was staying would usually be crowded every evening, when I would take the opportunity to open to some passage in the gospel or the Epistles and lead them to search for the teaching therein contained. Sometimes one would try to introduce subjects calculated to bring on angry discussion, but we were usually able to quiet him and continue the lesson in peace. I was interested in noticing how much I had gained of the Fellahi language of which I have written. When the people were talking among themselves in that dialect I was able to understand nearly all they said. This fact gives me great encouragement, and I hope next year to be able to use their language quite freely."

EUPHRATES COLLEGE.

President Wheeler in his report of the college for last year says that, of the 277 male pupils, who come from fifty-one cities and towns, seven were in the theological department, forty-five in the classical department, and 225 in the three preparatory grades. In the female department there were 238 pupils, coming from thirty-one different places. Of these girls forty-three are in the college proper. In a letter dated March 24, President Wheeler says that, notwithstanding some adverse influences, there has been thus far in the term

a gain in the male department of twenty-two, and still more in the female department, giving at the present a total of 529. In a recent visit of the Governor-General and his suite to the college, he spoke enthusiastically to the young ladies, and among other things said: "I am about to open schools for girls, and by-and-by shall call for some of you to teach my teachers how to teach."

In regard to the theological department Mr. Barton speaks of his own great interest in giving instruction. Of the class he says: "They are bright men and do solid work. On the whole they do better work than my seminary class did. It seems sometimes as if I could see both a mental and a spiritual growth in them from day to day."

Marathi Mission.

LALITPUR. — A NEW CHURCH AT WADALE.

MR. ABBOTT reports a visit made in March to Lalitpur, where he had the pleasure of receiving into the church two persons, one a Brahman and the other at the very opposite extreme of caste. In this Lalitpur community there are twenty-five adults and twenty-one children.

Dr. Fairbank makes further report of tours of his in connection with his native assistants, who proved themselves magnetic speakers. Dr. Fairbank made much use of an old magic-lantern with slides, given him when in the United States in 1870. The people listened attentively and they often went away reluctantly, asking if he had no more pictures to show them. Dr. Fairbank alludes with great gratification to the organization of a new church at Wadale, a station where he had labored long, but where his son is now located. One of the native preachers, referring to the matter of the new church, said: "David provided for it, but it was left to Solomon to build it." Mr. Henry Fairbank writes of the church as follows:—

"Last Wednesday, February 26, we organized an independent church here at Wadale. There were sixty-three who

came by letter from other churches, and the same day ten girls and twenty-three boys from our boarding schools were admitted on profession of their faith. The large schools now here make a church very desirable. Heretofore there have been few scholars from outside, and Christians did not live here in very large numbers. Now you see there are many, as given in the figures above.

"These schools are our great joy. They are a care, but they teach only the lower vernacular standards, and do not need as much care as schools of a higher grade do. The last two years we have been astonished to see how eager people were for being educated. By people I mean the class from which our Christians mainly come. Here in this school at present there are two boys paying their entire board, and a number of others, besides some children from native helpers' families, paying about two thirds of the cost of board.

"The reflex influence upon the outlying villages of having these boys and girls come here to study is very great. And I am confident that the churches will grow not only in numbers but in loyalty to Christian ideas much more in the future than in the past. In one important respect this will be true. These boys and girls are taken here on condition that they be not married until we give the word. That restriction will have its effect in discouraging child-marriage."

Madura Mission.

NEW ADHERENTS AT MANA-MADURA AND MANDAPASALAI.

MR. HAZEN says of Mana-Madura:—

"The work at this station is very encouraging. In the month of June six families joined us in the village of Keelpasali, and we there formed a new congregation. Later on fifteen families in seven other villages, where we previously had no foothold, joined us, so that we have new openings in eight different places. True these accessions are only adherents, but the heathen call them Christians, and they

have forsaken idolatry and put themselves under our instruction. We have only to see the dawning of the life of Christ in their souls in order to admit them to baptism and the Lord's Supper."

Mr. Perkins, writing from Mandapasalai on March 13, says:—

"During the last month we have had two successful itinerancies among the villages of the Mandapasalai station. On one we received about forty-seven, and on the other thirty, new adherents. In one village we had quite an interesting and exciting time. From the private work of the preachers we had been led to understand that if the missionary would come there they would formally forsake heathenism and embrace Christianity. So this village was designated as one which we should all visit on our next itinerancy. Accordingly one day last month our band of workers, consisting of the pastor of that district, ten preachers, and myself, came with our tents and camped at this village.

"It was just at dusk, when our tents were pitched, that the announcement was made that the rich landed proprietor of the place wanted to pay me a visit. Of course I gave him permission to come, and presently he, with some of his retainers, entered my tent, and expressed his gladness at our coming, at the honor conferred on the village by the visit of a white man, and begged me to accept the present of a sheep which his servants had brought and which was outside.

"I thought that he professed too much to be genuine, but I accepted his gift and entered into conversation with him. The main point on my part was to get him to consent that a number of the families who had expressed a desire to become Christians might take the step without interference on his part. These people were the farmers who worked his land, and if he chose he might make their lives very miserable by refusing to employ them or by interfering with their rights in many ways. I tried to show him from the Bible that Christians were taught to be better servants, more faithful, more re-

spectful, more useful, rather than presumptuous or careless, as he feared. He seemingly assented to all this, and openly said that he would be very glad if his farmers became Christians.

"But it was all underhanded dealing, and when the time came for me to take their names publicly fifteen farmers drew back without giving any reason; but it was afterwards made apparent that the rich proprietor had secretly forbidden their joining the Christians. However, seven families, notwithstanding his opposition, gave their names and have boldly commenced the Christian life. The point was that the fifteen were only faintly impressed with the truth and could not stand persecution, whereas the seven were more deeply impressed and can stand the fire. We have by no means given up the hope that the fifteen families will yet come."

North China Mission.

FROM PANG-CHUANG.

IN sending the statistics of this station for the past year, Mr. Smith writes:—

"We have dropped a good number of the remains of the former unfruitful class of church members, and being now more cautious have not received many during the year. Our aggregate figures, therefore, are not so large as in former years, but there are many applicants on hand, whom we are keeping waiting that they may be the more fitted to be received. We have had several invitations to villages in the neighborhood, to some of which we have never been at all before, and to others of which we have seldom been. There is certainly a larger number who are ready to listen to us than at any time before. The Sundays following the Chinese New Year we had enormous crowds, particularly February 2, when our compound was filled to an extent unparalleled since the time of the 'Tablet Feast,' when we moved out here. I think we had more than five hundred persons here, and the chapel was not only packed to overflowing, but the smaller chapel was filled, and two additional meetings of women

were held in the houses. The following Sunday there were fewer, but still a great number, representing on each occasion dozens of villages. In some cases twenty persons came from a single village. The helpers have been preaching at fairs, and have received great attention, and what is becoming a more marked characteristic each year no bad talk such as we used to hear. I think I mentioned a new opening of special promise at Lin Hsien, 43 miles to the east, where the helpers, with a medical assistant, have been twice. There is another similar opening 70 miles to the north, in the Chihli province, which was visited for two days after the Chinese New Year by helpers and medical assistants. I think this kind of combination of preaching and peripatetic dispensing medicines is of the greatest value, and we have tried it in cases where persecution has broken out, with a view to take the wind out of the opposition sails by getting up a side wind of our own. Mr. Atwood has taken hold of the evangelistic work and is of the greatest assistance. The ladies have been most indefatigably at work with a station class of women, which is just breaking up to go home, after twenty days of hard and successful work. This has been kept up with all the village work besides.

"We have just received into the church three of the girls who have been studying in the station class, and five others are on probation. There are more of this class now than at any period for a long time, and there appears to be a more widespread interest than at any time whatever. But we remember that this is the idle time of the year, and hardly expect that the many who come so often now will continue to do so during the busy months. Still, it is encouraging to have so wide a hearing, and that so many books are disposed of. They are sold at a very cheap rate, but hardly any are given away."

Miss Grace Wyckoff, in reporting woman's work at Pang-Chuang, speaks of the spiritual condition as encouraging, and that the services are much better at-

tended than last year. In writing of the great influence of the hospital work she refers to a blind woman and her little son who, last year, wandered into their courtyard cold, ragged, and starving. Of this blind woman she says: "One eye was restored, and when the time came for her to go away it seemed hard to send her out to beg again. At present she serves as matron in the hospital, ready to minister to any who need care and always busy teaching the patients (women) the Lord's Prayer or the Commandments, ready and eager to tell the good news so far as she understands it. She united with the church several months ago and is one of the growing kind of Christians. Her little boy is bright and interested, reads nicely, and often helps in teaching others in the dispensary waiting-room. We ladies try to follow up the work done by this woman."

LIN-CHING AND CHUNG MENG.

Mr. Perkins, writing from Lin-ching, February 8, describes a short tour into the Ning Chin district, which has lately been turned over to the care of their station by Tientsin. It is about one hundred miles northwest of Lin-ching, requiring two days of travel in the mule-cart. There are some twenty church members in this district, about one half of them residing in the village of Chung Meng, where they have a meeting-house. The other half are widely scattered, and yet among their number Mr. Perkins says they occasionally find some beautiful and refreshing illustrations of Christian life. He speaks especially of one man who said to him, "I would like one of your calendars; though I have not had one for a long time; I have not lost track of a Sabbath." Mr. Perkins says that this is much to say in that Sabbathless land. As to Chung Meng he writes:—

"Here there is at last something like a self-supporting church. They receive no support from outside, except such as was recently given them in leasing a place for meeting. Their leader is a man who cannot read very well but who reads as

well as he can, and who though very poor has *stuck* to his profession through many difficulties. For years the development of this little church has been very much retarded by the want of a suitable place for meeting. Now we hope for growth. Their meeting-room, with its walls mostly of sun-dried brick, its paper windows and clumsy door, would not easily be recognized as a meeting-house by even the 'old folks,' but such it is in the fullest sense. Here the members come as to a clubhouse, to talk and read a little when the nights are not too cold and they can afford a candle; for they are very poor, their 'lord of wealth' owning only one and two thirds acres of land. Here they meet for Sunday worship and prayer. In reading, those who know a little more help those who know a little less. One or two give most of their time to forcing a draft of air, by means of the 'wind-box,' up through the little stove, which is an inverted water-pot, in which a handful of coal makes heat enough to boil the water for the assembly, and smoke and gas enough to convince even the coldest that there is a fire. You wonder at the unquenchable thirst for hot water until you discover that it is used as a warming-pan, only taken internally.

"Of the present 'regular' members all are men, mostly young but married, but in no case is the wife a member. I tried to show them that they were responsible for this state of things, and I hope to see them doing much more for the instruction of their wives and children. Indeed they are already proposing to do more, especially for the children, by opening a school, toward the expenses of which for this year we have promised to contribute one half the total amount, and they, poor as they are, 'lift up,' as they express it, their 'half of the pole.' This means no small sacrifice for each parent; but the Chinese appreciate schools, and their members have the additional incentive of a genuine religious motive.

"Among the inquirers who meet with the members and may probably soon be baptized, I was much pleased to see the

young man, about whom I wrote a few lines three or four years ago, who was the victim of a fit of rage so severe that for two days he lay on the brick bed unable not only to speak but to make even a sound. He told me that then and for some time after he was bitter against our doctrine, but that he had come to love it, and his diligence in reading the books made me believe that what he said was probably true.

"While staying at this place a cart came for me and a request that I and my medicine-chest make a visit to a village about four miles away, the village of the Yellow family. The family is a very fair-sized one, two hundred *doors*, or, as we would say, families. They told me the family was over 250 years old, and counted seventeen generations, but while they were speaking the eighteenth generation toddled into the room. They reckon one Han Lin, and a number of officers of lower rank, among their distinguished names. As may be imagined it is not an easy matter to persuade such a family of the urgency of Christianity, but they must before long feel the need of *something*, as opium is beginning to make evident encroachments upon their vitality and prosperity."

PEKING.

Mr. Ament writes of the hopeful outlook at Peking. A year ago the station was divided into three parts, the North Chapel, with the work in Cho Chou and Liang Hsiang, coming under his care. At the beginning there were only a few schoolboys, but now there is a pleasant audience of forty or more. A singular class of men came to a series of evening meetings which lasted a month or more. On account of the increase of robberies and murders, the emperor had directed that all gambling and opium houses be closed, and so the proprietors of these places of resort were temporarily out of business, and they flocked to the chapel. Mr. Ament says:—

"I encouraged them to come and sometimes we had from forty to sixty men, keepers or frequenters of gambling and opium dens. They are a keen set of fel-

lows, and personally do not often use the vile stuff which they sell to others. They, as a rule, were well-dressed and fairly well-behaved; but they would tolerate no dull talking. I think that oftentimes street-chapel preachers are apt to underrate the intelligence of the average listeners, and excite only their disgust by their weak platitudes. It pays well to make some preparation even for the smallest and most ignorant audiences. I cannot point to any of these gamblers as having definitely resolved to turn to a new life (theirs is a most remunerative profession in China), but the native policeman who has these men in charge may join our group, with his wife, at our next communion. You will be pleased to hear that most of the preaching at our North Chapel is done by men who receive no compensation from the mission, but do this as a glad contribution to the work. Two of the three men who help in that work are Manchus, and receive a monthly stipend from the government and are nominal soldiers, though doubtless they never fired off a gun."

Of one village in the Liang Hsiang district, where Mr. Ament has sustained a day-school for a year without expense to the mission, he found a far more friendly feeling than in former days. Here he secured premises, at reasonable rates, for a school and residence for the young helper who will be located there. At a village near Cho Chou it is stated that there were twenty men studying the Christian doctrines and desiring a visit from the missionary. But the invitation, brought to Mr. Ament by a literary graduate, had to be declined with the promise of a visit at some future time.

Japan Mission.

OKAYAMA. — KEEPING THE SABBATH.

MR. PETTEE, writing from Okayama, March 5, speaks of the departure of Mr. and Mrs. Rowland to open the new station at Tottori, for which the Eliot Church, Newton, Mass., made its noble gift of \$5,000. Mr. Pettee says:—

"Mr. Rowland's last public act was to have been the welcoming into this church on Sunday, March 2, of fourteen persons on profession of faith, but a sick-headache caused by overwork detained him at home and another took his place. Among the fourteen were a man, his wife, and servant, whom we all rejoice to see in the fold. They were originally servants in a daimio's family and their former master has been a Christian preacher for years. I baptized the old mother a month ago in her own house, she being very sick at the time. But she has since recovered, and was at church on Sunday, the happiest woman I have seen for a long time, as all the family are now in the church.

"The man is a bedquilt-maker and employs skilled workmen. The Sunday question was a hard nut for him to crack. There is a guild of these artisans, and he feared he would lose his employees. At last he decided to make a new contract with his men from the Chinese New Year's, bargaining that the shop should be closed on Sunday and he would pay the men half-wages for that day, they promising to attend church or Sabbath-school once at least on Sunday. He hopes thus to keep them from abusing the liberty of a weekly holiday, and that they will soon become sufficiently interested to desire to keep Sunday on their own account. Two of the men were at Sabbath-school last Sunday and joined my class. This is the way in which a Japanese Christian solved what was really a difficult problem.

"Two others of the fourteen were schoolgirls. Another was a young man from Katakami, a place on the Kobe road, and a member of the band which five or six years ago sent a pressing invitation to us of the station to go over and teach them 'English, French, German, Russian, political economy, astronomy, Christianity, and *anything else you may know.*'"

KYOTO. — DR. NEESIMA'S DEATH.

Mr. Albrecht writes from Kyōto, March 19:—

"Mr. Neesima's death is certainly already beginning to bear fruit. It could

not well be otherwise. As President Finney's spirit will ever be felt in Oberlin, so President Neesima's influence will not cease in the Doshisha. The lessons of his life and death, followed by the effective work of Mr. Kozaki and other Japanese brethren, are showing their effect in the school. Already fully one half of the theological students have volunteered for evangelistic work in connection with our churches; some preaching in the evenings, others working in new preaching places, still others visiting derelict members and holding neighborhood meetings in their houses. Certainly the evangelistic work here in Kyōto has received a strong impetus in these last months. Now if the Lord grants us an outpouring of his Holy Spirit upon these increased efforts, we may look for new harvests in this old but hard field.

"The Buddhists are not idle in the meantime; one of their latest moves is the formation of a Young Men's Buddhist Association, in connection with the Government College here, to study Buddhism. Shrewdly they have put the place of meeting in a temple immediately in the rear of our Doshisha. I doubt not many of our students will be drawn into attendance upon these meetings, but even if they should, I do not think there is cause for uneasiness about it. Falsehood is a less formidable enemy, I believe, than stolid indifference.

"Theological discussion is wideawake at present in Japanese magazines, the doctrine of inspiration claiming chief interest. With fully twenty different denominations, besides Roman and Greek Catholics, and all shades of philosophy, having their representatives and followers here, the Japanese will certainly not remain uninformed. The truth will not make undisturbed progress.

"The question of the abolishment of licensed houses of prostitution is likewise claiming much attention, all our Christian pastors taking strong ground in favor of such a reform. Two provincial assemblies have already voted to withdraw the protection of the law from

this foul business. But it is certainly disappointing to see physicians from foreign countries opposing this reform movement; a leading and most influential physician in Tōkyō saying the other day in a public lecture that he could find nothing in the Bible against licensing prostitution."

Notes from the Wide Field.

AFRICA.

THE SOUDAN. — The *Bulletin de la Société de Géographie de Lille* reports recent explorations made in the Western Soudan by Captain Binger, an army officer commissioned by the French government to visit those vast unknown regions. Only two Europeans, Caillée, in 1827, and Barth, in 1854, had preceded him. Arriving at the west coast early in 1887, Captain Binger went up the river Senegal, finding the inland country transformed into a vast charnel-house by war and consequent famine. Pushing on with nine natives, and with eighteen asses for his luggage, he reached the Kong country and found himself in the midst of a vast population, all eager to see a European. Everywhere he was the object of attention; five or six sheep would be sent to him at one time. "So much generosity ended by tiring me," he says; "so one of the blacks undertook to stay the tide by announcing that my religion forbade my receiving presents except at a certain inclination of the sun!" Arrived at the city of Kong, Captain Binger was well received by the king. The houses, of sun-dried brick, were arranged, unlike most African towns, in streets, all converging to a large marketplace. The men wore trowsers, turbans, and shoes, and trade was flourishing. There were five large mosques, among many smaller ones, for all the inhabitants are Mohammedans. "A curious thing," says Captain Binger, "although Mohammedans, they are not fanatics. They all know that there are three great religions, which they call *ways*: the way of Moses, of Jesus, of Mohammed. No one of them, in all our conversations, was ever so foolish as to wish to prove to me that the Mohammedan religion is superior to others. I must say to their credit that many among them affirmed that they considered these three religions identical, because they lead to the same God. All three include many excellent people. There is, according to them, no reason for claiming one to be better than another." Captain Binger spent two years and four months in traversing the country, again reaching the sea at the Gulf of Guinea. He arranged for future trade with France, and induced the chiefs to accept the French "protectorate." Treaties to this effect were signed, the French flag was raised, and Captain Binger considers that he has laid foundations of a future French empire in the Western Soudan.

THE CONGO. — Mr. Grenfell, of the English Baptist Society, reports that they are expecting to open a new station at Lulanga, some 150 miles northeast from Lokolele. The officials of the Congo Free State desire the Society to make much greater advances up the river to Ukoto, some 400 miles, where the Arabs have as yet obtained no foothold. It is evident that the authorities of the Free State are desirous to aid missionary societies in all possible ways so that a barrier may be made against the Arabs. Mr. Grenfell says that if the railroad between Stanley Pool and tidewater were only built, the Arabs would find their vocation gone. He affirms that a railroad could do much more than could an army. The work at Balolo station is most promising. People listen attentively, and express much surprise over the teachings of the Bible. For instance, they cannot see why God should object to their stealing one from another. But Mr. Grenfell says that, though they acknowledge that the Commandments are good, "They are not yet prepared to accept the awkward restrictions their adoption would entail."

SWEDISH MISSION. — Swedish missionaries, numbering about twelve, who were originally connected with the Livingstone Inland Mission on the Congo, but who at the time that mission was transferred to the American Baptist Missionary Union came under the direct supervision of the Swedish Missionary Society, will soon be reinforced by seven new helpers from Sweden. They have already had some fruit from their labors; the congregations are increasing and the children are coming to school.

The Balolo mission, on the Upper Congo, seems to be prospering. The missionaries report that the climate seems fairly salubrious and the heat not very great. One of their missionaries, Mr. Todd reports, in *Regions Beyond*, a scene which took place with the four hundred carriers who were engaged to transport their little steamer to Stanley Pool. While on the way Mr. Todd gave permission for the holding of a feast. For two hours the scene was one of wildest excitement; then the native evangelist called them to order, and shortly the four hundred voices, which had been shouting and crying together, were silent. Mr. Todd says that you could have heard a pin drop while this native evangelist preached with great power, for about three quarters of an hour. Then came a period of wrestling prayer and altogether a profound impression seems to have been made upon these natives, as by the very presence of the Spirit of God.

LAKE NYASA. — The Free Church of Scotland, after long delay in the mails has tidings of remarkable successes in their missions on Lake Nyasa. It will be remembered that these missions have been in sore trial because of the conflict with the Arabs at the northern end of the lake, and because of the uncertainty of affairs throughout the whole region. *The Monthly* of the Free Church of Scotland for April gives the following important items: At Bandawé Dr. Laws has baptized thirty-two men. These people have been under instruction for some time, and some of them were teachers in the schools. Some of these men assumed a new name upon baptism, a practice which Dr. Laws favors under the peculiar circumstances of that region, though he admits that in other places it might be unwise. The reason given for this change is that the natives, if they wish to conceal their identity or escape from justice, are prone to change their names, so that it is not an unusual thing to find a mother in a village not knowing the name under which her own child is passing. This assumption of a Christian name, it is argued, will tend to give permanence to the profession. Another important item of news is that at the northern end of the lake Consul Johnston had arranged a peace between the English and the Arabs. The terms are not definitely known, but it is enough to say that the British flag was hoisted on the twenty-second of October with all due honors. The Arabs seem to have succumbed. There is also the report of the opening of a mission station among the 'Ngoni (formerly printed Angoni), two persons having come forward from this tribe for baptism. The Dutch Reformed Church of Cape Colony has opened a mission at Chewere, fifty miles west of Lake Nyasa, where the chief seems eager for white missionaries. Rev. Andrew C. Murray and an evangelist, Mr. Vlok, of the Dutch Church in South Africa, have made a tour through the region between Lake Nyasa and Bangweolo, and have found much to encourage them. Altogether, this news from this section of Central Africa is most cheering, and the coöperation of the British South African and the African Lakes' companies in commercial and philanthropic enterprises will aid materially in missionary work throughout this portion of the continent.

FROM LAKE TANGANYIKA. — The London Missionary Society has news from its missionaries at Niumkorlo, at the south end of Lake Tanganyika, and from Fwambo, the hill station fifty miles on the road toward Lake Nyasa. The missionaries are in good health and good spirits, although they have been sorely tried by the hostility of the Arabs and from lack of provisions and cloth for barter. Most of the Arabs at Ujiji were bitterly hostile to the mission, but it appears that Tippu-tib had sent word to

one of the Arab chiefs that he must defend the missionaries. This message had been obeyed, and hence there had been no serious disturbances. The Zanzibar road is entirely closed to the passage of mails, but now that there seems promise of a settlement of difficulties on Lake Nyasa, it is hoped that the missionaries of the London Society on Lake Tanganyika will be able to maintain regular communication with the outer world. They report that they had dispensed entirely with the aid of the Wangwana, who are Mohammedan employees from Zanzibar, and had found good assistants among the native Swaheli. Mr. Swan had succeeded in training some of these Swaheli so that they could render all necessary assistance in managing his little steamer. It is to be hoped that the difficulties under which the London Society has labored have at last been fairly overcome and that an era of prosperity is before them.

THE CRUELITIES OF HEATHENISM. — *The Church Missionary Gleaner* gives extracts from the journals of Bishop Crowther of the Niger Mission. Among the sad records which he is called to make is the following account of scenes occurring at a town which he visited: "About four days before our arrival at Ohambele, an old rich woman was dead and buried. The proceedings of the burial were stated as follows: When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom, to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed volleys of trade cannons were fired for days, in honor of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounds each."

CHECKING THE LIQUOR TRAFFIC. — The Duke of Fife, speaking in behalf of the British South African Company, declares that they have resolved absolutely to prohibit the sale of ardent spirits to the natives. This is the principle upon which the African Lakes' Company has acted. The coöperation of these two companies for the suppression of the traffic is most cheering. On the east coast the Germans, under Major Wissmann, have joined with the British Company in arrangements to prevent the sale of firearms; but the former have brought to the coast a large quantity of gin. The British societies promise to seek in every way to prevent the sale of intoxicants in their territories on the coast.

A NEW MISSION. — *The Church Missionary Intelligencer*, in some interesting African notes, reports that a Swedish expedition has been organized to proceed to Victoria Nyanza, with the intention of forming stations between that lake and Lake Tanganyika, for the purpose of coöperating in the suppression of the slave-trade. One hundred Swedish artisans have entered into arrangements extending over three years. The leader, Mr. Sachrissen, has had experience in Africa both on the Congo and on the Zambesi. Fifteen hundred native carriers are to be employed. Of the £250,000 necessary, £50,000 have already been subscribed for this enterprise.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the churches at home in their relations to mission work abroad : that they may comprehend the greatness of this work, the value of prayer in its behalf, and the need of enlarged contributions ; that every professed disciple of Christ may apprehend his privilege and obligation to do something for the evangelization of pagan and Mohammedan lands.

ARRIVALS IN THE UNITED STATES.

May 7. At New York, Rev. George T. Washburn, D.D., and wife, of the Madura Mission.

May 11. At New York, Rev. J. H. DeForest, D.D., of the Northern Japan Mission.

DEPARTURES.

April 26. From Boston, Mrs. Fannie M. Newell, returning to, and Miss Anna B. Jones, to join, the Western Turkey Mission ; also, Miss Mary G. Webb, to join the Central Turkey Mission.

May 3. From New York, Dr. Edward Chester and wife, returning to the Madura Mission.

ARRIVALS OUP.

April 10. At Tokyo, Japan, Rev. D. C. Greene, D.D., and wife.

March 3. At Durban, Natal, Rev. James C. Dorward and wife.

DEATH.

A telegram from Constantinople gives the sad intelligence of the death, by typhus fever, on May 13, of Rev. Henry Marden, of Marash. Mr. and Mrs. Marden were about to start for the United States ; possibly they were already on their way.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Religious awakenings in Central Turkey. (Page 239.)
2. A remarkable religious movement in an out-station of Eastern Turkey. (Page 241.)
3. A new church in Western India. (Page 243.)
4. New adherents in the Madura Mission. (Page 244.)
5. Items from North China. (Page 245.)
6. Items from Okayama and Kyoto, Japan. (Page 247.)
7. Progress amidst superstitions in West Central Africa. (Page 238.)
8. Work in the Gilbert Islands. (Page 235.)
9. Cheering tidings from Ponape. (Page 234.)
10. How the Bible has been translated into the Gilbert Islands language. (Page 230.)

Donations Received in April.

MAINE.

Cumberland county.	
Falmouth, 1st Cong. ch. and so.,	
5.50; 2d Cong. ch. and so., 30,	35 50
New Gloucester, Cong. ch. and so.	113 25
Portland, "Debtor,"	10 00—158 75
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch. (of wh. 10. is a	
memorial gift of a daughter),	243 49
Union Conf. of Ch's.	
Albany, J. H. Lovejoy,	5 00
York county.	
Alfred, Cong. ch. and so.	15 75
Limerick, Cong. ch. and so.	7 00—22 75
—, E. Q. G.	100 00
—, A friend,	10 00
	539 99

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.
Spalter, Tr.

Keene, 1st Cong. ch. and so.,	
100.48; 2d Cong. ch. and so.,	
23.03,	123 51
Rindge, Cong. ch. and so.	15 30—128 81
Grafton county.	
Littleton, John Farr,	5 00
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Nashua, 1st Cong. ch. and so.	60 40
Merrimac county.	
Pembroke, 1st Cong. ch. and so.	28 98
Webster, 1st Cong. ch. and so.	24 25—53 23
Rockingham county.	
Exeter, Nathaniel Gordon, toward	
support of Gordon Theol. Semi-	
nary, Tung-cho,	125 00
Kingston, Cong. ch. and so.	23 54
Raymond, Cong. ch. and so.	16 00—164 54
Strafford county.	
Dunham, Cong. ch. and so.	18 22
Tamworth, Cong. ch. and so.	4 30—22 52
	434 50

VERMONT.

Addison county.	
Vergennes, Cong. ch. and so.	15 00
Caledonia county.	
E. Hardwick, Cong. ch. and so.	10 86
St. Johnsbury, North ch., A friend, for India,	20 00—30 86
Chittenden county.	
Winooski, Sarah N. MacBride,	10 00
Essex county.	
Granby, F. A. Rice, 1; Miss L. E. Rice, 2,	3 00
Franklin county.	
Enosburgh, Cong. ch. and so.	36 00
Orange county.	
Bradford, Cong. ch. and so.	24 00
Fairlee, A friend,	1 00
Newbury, 1st Cong. ch. and so	4 00
Williamstown, A friend,	7 50—36 50
Washington county.	
Montpelier, A friend,	1 00
Northfield, Cong. ch. and so.	13 80—14 80
Windham county.	
Brattleboro, H.	25 00
Windsor county.	
Windsor, Cong. ch. and so.	13 70
	184 86

MASSACHUSETTS.

Barnstable county.	
Cotuit, Union ch.	10 00
Hyannis, Cong. ch. and so.	2 50
West Yarmouth, Cong. ch. and so.	2 25—14 75
Berkshire county.	
Hinsdale, Cong. ch. and so.	9 85
Mill River, Cong. ch. and so.	34 40
Sheffield, Cong. ch. and so.	13 40—57 65
Bristol county.	
Attleboro, A. B. Carpenter,	10 00
Easton, Cong. ch. and so.	143 37
Fall River, Central Cong. ch.	46 78
Mansfield, Cong. ch. and so.	20 14—220 29
Brookfield Association.	
Barre, Cong. ch. and so., to const.	
HARRIET A. PATRIDGE, H. M.	100 00
Brookfield, Cong. ch. and so.	23 46—123 46
Essex county.	
Andover, Chapel, church and congre- gation (of which 300. for Japan)	373 00
Essex county, North.	
Haverhill, West Cong. ch.	4 00
Newbury, 1st Cong. ch. and so.	23 80—27 80
Essex county, South.	
Gloucester, Evang. Cong. ch., A friend, by R. P. Hibbard, Pastor,	25 00
Salem, Tabernacle ch. and so.	162 73—187 73
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Shelburne Falls, Cong. ch. and so.	12 25
Hamden co. Aux. Society. Charles Marsh, Tr.	
East Longmeadow, Cong. ch. and so.	28 00
Palmer, 1st Cong. ch. and so., 9.68; 2d Cong. ch. and so., 25,	34 68
Springfield, South Cong. ch. and so., 96.36; H. M., 1,000,	1,096 36
Wilbraham, Cong. ch. and so.	27 15—1,186 19
Hampshire county.	
Amherst, South Cong. ch.	6 00
Northampton, A. L. Williston,	300 00
Southampton, Mrs. Rachel S. Ed- wards, deceased,	10 00—316 00
Middlesex county.	
Arlington, Cong. ch. and so.	77 79
Auburndale, Cong. ch. and so., add'l,	150 00
Bedford, Cong. ch. and so.	70 00
Cambridgeport, Pilgrim ch. m. c.	7 27
East Somerville, Franklin-st. Cong. ch.	114 64
Framingham, Plymouth ch. and so.	108 14
Lexington, Hancock ch. and so.	33 00
Newton Centre, 1st Cong. ch. and so.	132 89
No. Woburn, Rev. Solomon Bixby,	5 00
Reading, A lady,	1 00

Saxonville, Cong. ch. and so.	16 95
Sudbury, Cong. ch. and so.	23 10
Waltham, Trin. Cong. ch.	15 64
West Medford, Cong. ch. and so.	12 65
Wilmington, Cong. ch. and so.	2 50
Winchester, 1st Cong. ch. and so.	41 21—811 78
Middlesex Union.	
Dunstable, Cong. ch. and so.	28 75
Littleton, Cong. ch. and so.	14 29
Lunenburg, Cong. ch. and so.	10 00—53 04
Norfolk county.	
Milton, 1st Cong. ch. and so.	42 75
Quincy, Cong. ch. and so., 65; Rev. Edward Norton, 50,	115 00
So. Walpole, Missionary,	3 00
Wellesley Hills, Cong. ch. and so.	20 62—181 37
Old Colony Auxiliary.	
East Wareham, Two friends,	5 00
New Bedford, No. Cong. ch. and so., to const. Rev. JOHN A. MAC- COLL and FREDERICK A. BRAD- FORD, H. M.	180 81—185 81
Plymouth county.	
Bridgewater, Cen.-sq. ch. and so.	13 61
Middleboro, 1st Cong. ch. and so., 10 44; A friend, 3,	13 44
Scituate, Cong. ch. and so.	8 88—35 93
Suffolk county.	
Boston, Shawmut ch. (of wh. 1,000 from D. M. Weston and 5 from a friend), 1,253.56; Immanuel ch., 230.88; Park-st. ch., 262; 2d ch., Dorchester, 200.98; Union ch., 200; Winthrop ch., Charlestown, 176.20; Eliot ch., Roxbury, 70.17; So. Evans, ch., West Roxbury, 37.02; Boylston ch., 30.50; Mt. Vernon ch. (of which 20 from J. S. Ellis and 2 from A. M.), 22; Highland ch., 7.60,	2,490 91
Chelsea, Central Cong. ch.	103 03—2,593 94
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	22 84
Worcester, Central Cong. ch. and so.	70 00—92 84
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 1st Cong. ch. and so.	54 89
—, A friend,	25 00
	6,553 72
Legacies. — Buckland, Le Baron D. Ruddock, by Mrs. Mary S. Rud- dock, Ex'r,	2,000 00
Falmouth, Caroline F. Nye, by Francis A. Nye, Ex'r,	500 00
Lee, Elizur Smith, by John L. Kil- buck, Ex'r, in part,	150 00
Peabody, Mrs. Hannah S. Robbins, by Charles B. Farley, Ex'r,	2,000 00
South Weymouth, Mrs. Abigail S. Cobb, by A. E. Vining, Ex'r,	1,000 00
Ware, William Hyde, by William S. Hyde, Ex'r, bal.	5,000 00
Weymouth, Jacob Loud, by John J. Loud, Ex'r (prev. rec'd, 1,500),	598 85—11,248 85
	17,802 57

RHODE ISLAND.

Bristol, A friend,	10 00
Central Falls, Cong. ch. and so.	55 50
Slater'sville, Cong. ch. and so.	10 00—75 50

CONNECTICUT.

Hartford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	45 00
East Hartford, 1st Cong. ch. and so., 50; South Cong. ch. and so., 27.50,	77 50
Farmington, 1st Cong. ch. and so.	50 00
Manchester, 1st Cong. ch. and so.	85 92—258 42
Litchfield co. G. M. Woodruff, Tr.	
Harwinton, Cong. ch. and so.	12 46
Thomaston, Cong. ch. and so.	14 00—26 46
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	19 31
Haddam Neck, Cong. ch. and so.	1 00
Old Saybrook, Cong. ch. and so.	53 67—73 98

New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	52 00
New Haven, Humphrey-st. Cong. ch., 100; Centre ch., m. c., 17.85;	
A friend, 250,	367 85
Northford, Cong. ch. and so.	20 00—439 85
New London co. L. A. Hyde and H. C. Learned, Tr's.	
New London, 1st Ch. of Christ (of wh. 14.50 m. c.), to const. ALICE CHEW, H. M.	115 18
Windham county.	
Chaplin, Cong. ch. and so.	135 74
Hampton, A friend,	5 00
Putnam, 2d Cong. ch. and so.	21 50
Wauregan, Cong. ch. and so.	10 00—172 24

Legacies.—Harwinton, Mrs. Sarah B. Hayes, by Dr. V. Buell,

1,086 13

44 05

NEW YORK.

1,130 18

Antwerp, 1st Cong. ch. and so.	26 74
Brasher Falls, C. T. Hulburd,	10 00
Brooklyn, South Cong. ch., 66.62; Ch. of the Pilgrims, H. D. Sharpe, 10;	
W. H. Williams, 25;	101 62
Canandaigua, 1st Cong. ch.	16 65
Clinton, Mrs. George K. Ells,	10 00
Flushing, 1st Cong. ch.	91 78
Jamestown, 1st Cong. ch., 10; Friends, 5.50,	15 50
Lawrenceville, Lucius Hulburd,	5 00
Lisle, Cong. ch. and so.	12 44
Moriah, Miss E. Dewey, 5; Rev. J. J. Munro, 1,	6 00
New York, Madison-ave. Ref. ch., Charles J. Starr, 800; Broadway Tab., Y. L., for Mis. soc. for student aid, Kyoto, Japan, 50; for do. at Adams, Zulu Mis., 30; for transla. and pub. in W. C. Africa Mis., 70; do. A. D. F. Hamlin, 10; Calvary Presb. ch., 25; S. S. class of young men, in Pilgrim ch., for catechist, India, 30,	1,015 00
Oxford, Cong. ch. and so.	25 00
Pekin, Abigail Peck,	15 00
Reed's Corners, Cong. ch. and so.	3 45
Syracuse, Plymouth Cong. ch.	15 00
West Groton, Cong. ch. and so.	12 58
Westmoreland, 1st Cong. ch. and so.	12 00—1,393 76

PENNSYLVANIA.

Philadelphia, A friend,	2 00
Wilkes Barre, Puritan Cong. ch.	5 24—7 24

NEW JERSEY.

Newark, Etta P. Underwood,	25 00
Less amount from Montclair, in April <i>Herald</i> , transferred to An. Coll. Endowment,	22 61—2 39

DISTRICT OF COLUMBIA.

Washington, Fifth Cong. ch. 13.29;	
Plymouth Cong. ch., 6,	19 29

GEORGIA.

Savannah, Pilgrim ch. and Sun.-sch.	2 66
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FLORIDA.

Daytona, W. Beckwith, for support of native helpers,	500 00
Georgiana, Mr. and Mrs. F. W. Munson,	2 00—502 00

LOUISIANA.

Jennings, Cong. ch.	5 50
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ARKANSAS.

Rogers, Cong. ch.	25 25
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OHIO.

Brecksville, 1st Cong. ch.	18 61
Brookfield, English Cong. ch. and Sun.-sch.	6 80

Bryan, S. E. Blakeslee,	11 00
Cleveland, Franklin-ave. Cong. ch., 13; Rev. C. W. Hiatt, 10,	23 00
Garrettsville, Cong. ch.	20 39
Huntsburgh, Cong. ch.	15 00
Lodi, Cong. ch.	10 53
Lorain, Mrs. Susan Bears,	20 00
Madison, Y. P. S. C. E. of Central ch., for catechist in Madura,	5 20
Marysville, 1st Cong. ch.	26 00
Mt. Vernon, 1st Cong. ch.	39 81
Oak Hill, Welch Cong. ch.	15 74
Oberlin, Stu. mis. fund, towards salary of Rev. C. A. Clark,	115 41
Rollersville, Cong. ch.	18 00
Toledo, 1st Cong. ch.	93 00—438 49

Legacies.—Oberlin, Ira Mattison, in part, by E. H. Holter, Ex'r,

200 00

INDIANA.

Terre Haute, S. H. Potter,	28 00
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ILLINOIS.

Caseyville, Mary Meckfessel, 5; Rev. A. Kern, 2,	7 00
Chicago, U. P. Cong. ch. m. c., 11.32; Leavitt-st. Cong. ch., 10.89; Theol. Seminary, towards salary of Rev. C. N. Ransom, 135; Rev. H. M. Penniman, 7.50; A friend, 1,	165 71
Downers Grove, Cong. ch.	14 36
Dundee, Cong. ch.	21 81
Grandville, Cong. ch.	62 00
Lawn Ridge, Cong. ch. and Sun.-sch.	11 88
Loda, Cong. ch.	5 00
Millburn, Cong. ch.	1 00
Moline, 1st Cong. ch.	152 89
Olney, 1st Cong. ch.	16 00
Princeton, Cong. ch.	19 87
Rollo, Cong. ch.	16 56
Roseville, Cong. ch.	15 69
Sandwich, Cong. ch.	31 42
Sparland, John Crawford,	26 50
Tolono, Mrs. L. Haskell,	10 00
Tonica, Cong. ch.	9 25
Waverly, Cong. ch.	24 08
Winnetka, Cong. ch.	60 05
Woodburn, Cong. ch.	5 00—576 07

MISSOURI.

Hamilton, Cong. ch.	9 00
Kansas City, M. Marty.	25 00
St. Joseph, Tabernacle Cong. ch	60 00—14 00

MICHIGAN.

Greenville, Cong. ch.	50 00
Hancock, Cong. Sab. sch., for cate-chist, Madura,	47 00
Hopkins, 2d Cong. ch.	10 91
Saranac, Cong. ch.	6 50
South Boston, Cong. ch.	2 50
Vermontville, 1st Cong. ch.	12 22—129 13

WISCONSIN.

Baraboo, Cong. ch.	10 38
Genesee, Cong. ch.	1 00
Madison, 1st Cong. ch.	13 00
Sparta, Cong. ch.	42 50
Stoughton, Cong. ch.	8 58
Whitewater, 1st Cong. ch.	21 50—96 96

IOWA.

Burr Oak, Cong. ch.	1 27
Cherokee, R. H. Scribner,	50 00
Council Bluffs, 1st Cong. ch.	52 36
Des Moines, Y. P. S. C. E. of Plymouth ch., for Bible reader at Mar-din,	35 00
Earlville, Cong. ch.	11 35
Farragut, Cong. ch.	27 75
Grinnell, Cong. ch. m. c.	6 79
Kellogg, Cong. ch.	11 46
Magnolia, Cong. ch.	10 00
Monona, Cong. ch.	20 00

Osage, Cong. ch.	33 00
Stacyville, Cong. ch.	5 30
Webster City, Puritan Cong. ch.	5 00
Winthrop, Cong. ch. (of which 50 rom Mrs. E. M. Knox),	56 35—325 63
<i>Legacies.</i> —Des Moines, Mrs. Har- riet L. Rollins, by S. A. Merrill, Agent,	75 41
	401 04

MINNESOTA.

Lake City, 1st Cong. ch.	23 40
Minneapolis, Plymouth Cong. ch., 139.36; Vine Cong. ch., A friend, 10,	149 36
Morris, Cong. ch.	19 47
New Ulm, Cong. ch.	28 10
Sleepy Eye, Union Cong. ch.	3 74
Winona, 2d Cong. ch.	9 18—233 25

KANSAS.

Emporia, 2d Cong. ch.	18 90
Lawrence, Plymouth Cong. ch.	48 55—67 45

NEBRASKA.

Fairmont, Cong. ch. and Sab. sch.	10 05
Freewater, Cong. ch.	4 08
Friend, Ger. Cong. ch.	3 00
Macon, Cong. ch.	1 00
Milford, 1st Cong. ch.	6 16
Upland, Cong. ch.	1 10
Wahoo, 1st Cong. ch.	14 00—39 39

CALIFORNIA.

Santa Barbara, Cal. Cong. ch.	35 80
<i>Legacies.</i> —National City, Charles Baum, by Annie Baum,	25 00
	60 80

OREGON.

Forest Grove, Cong. ch.	15 00
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NORTHERN DAKOTA.

Fort Abercrombie, Rev. Samuel F. Porter, a thank-offering.	25 00
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SOUTHERN DAKOTA.

Faulkton, Rev. P. B. Fisk,	1 00
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NEW MEXICO.

Albuquerque, 1st Cong. ch.	8 00
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ARIZONA.

Prescott, 1st Cong. ch.	80 30
Tucson, 1st Cong. ch.	41 55—121 85

DOMINION OF CANADA.

Province of Quebec.	
Montreal, Am. Presb. ch. toward support of Rev. H. Pedley,	300 00

FOREIGN LANDS AND MISSIONARY
STATIONS.

China, Peking, Church collection for native preachers,	56 37
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part, 8,492 40

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 4,010 90

MISSION SCHOOL ENTERPRISE.

MAINE.—Cumberland Centre, Cong. Sab. sch., for support of a school in Central Turkey.	30 00
NEW HAMPSHIRE.—Exeter, "Boys Ten" of 1st Cong. ch., for pulpit at Erzroom,	10 00
VERMONT.—Dummerston, Cong. Sab. sch., 15; Rutland, Cong. Sab. sch., 24.97,	39 97
MASSACHUSETTS.—Barre, Cong. Sab. sch., 8.81; Boston, Chinese Sab. sch. of Mt. Vernon ch., for Hong Kong, 55; Village Sab. sch., Dorchester, 33.83; Groveland, Y. P. S. C. E., 2.50; Newburyport, Belle- ville Mis. Soc., for Theol. student in Japan, 35; do. for do. in Mardin, 30; Orange, Central Sab. sch., 6.12; Sunderland, Cong. Sab. sch., for pupil in Cen. Turkey college, 25; Waltham, Y. P. S. C. E. in Trin. ch., 20,	216 26
CONNECTICUT.—Cromwell, Cong. Sab. sch., for support of two students, Marash Theol. Sem., 79.46; Kent, Cong. Sab. sch., 8; Middletown, Sab. sch. of Bethany Chapel, 5; Norwich, Faith, Delia, and Dickson Lea- vens, for pupil at Erzroom, 10; Stamford, 1st Cong. ch., for two Bible readers in Mar- din, 72.16; Waterbury, Y. P. S. C. E. of 1st Cong. ch., for Africa, 1; Windsor, Y. P. S. C. E., 6,	181 62
NEW YORK.—Jamestown, Mis. Band, 5; do. Miss Cook, for girl in Erzroom High school, 4; North Collins, Two little girls, 4c.; Olean, 1st Cong. Sab. sch., for pupil at Erzroom, 5; West Groton, Sab. sch. birthday box, 1.42,	15 46
PENNSYLVANIA.—Germantown, Mjs. Guild 1st Cong. ch., for student, for ministry in Japan,	25 00
NEW JERSEY.—Chester, Y. P. S. C. E., 1st Cong. ch.	10 00
OHIO.—Wellington, Cong. Sab. sch.	10 00
ILLINOIS.—Chicago, Y. P. mis. soc. of U. P. ch., 18.21; Providence, Y. P. S. C. E., 4.35,	22 56
MICHIGAN.—Bay City, Woman's Mis. Union, towards Girls' scholarship, at Ponape, 9.64; Flint, Cong. Sab. sch., 1.87; Owosso, Mrs. Ament's Mis. class, 3.40,	14 91
WISCONSIN.—Glenwood, Union Sab. sch., 2.50; Windsor, Y. P. S. C. E., 3.70,	6 20
IOWA.—Magnolia, Cong. Sab. sch., 5; Mo- nona, Cong. Sab. sch., 1.75; Nashua, 1st Cong. Sab. sch., 5.49,	12 24
MINNESOTA.—Lake City, 1st Cong. Sab. sch.	9 88
KANSAS.—Wichita, 4th Cong. ch. primary class,	2 00
CALIFORNIA.—San Francisco, Ocean View Sab. sch., for Theol. sch., Zulu Mis.	5 75
	611 85

CHILDREN'S "MORNING STAR" MISSION.

VERMONT.—Northfield, Cong. Sab. sch.	4 62
MASSACHUSETTS.—Dorchester, Village Sab. sch., 16; Wellesley, Cong. Sab. sch., 25,	41 00
CONNECTICUT.—New London, 2d Cong. Sab. sch.	25 00
NEW YORK.—Clinton, Mrs. George K. Eells, 3; New Lebanon, Cong. Sab. sch., 5,	8 00
NEW JERSEY.—Bound Brook, Cong. Sab. sch.	20 00

SOUTH CAROLINA.—McNeal, J. W. Latta,	50
WISCONSIN.—La Crosse, Cong. Sab. sch.	25 00
AFRICA.—Bailundu ch. and cong., thank- offering, 6.35; Helen H. and Mabel Stover, thank-offering, 5,	11 35
	135 47

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bath, Rodney Hyde, for steam launch for Ponape, for use of Mr. Rand, 500; do. for increased steam power for *Morning Star*, 50; Portland, Rev. and Mrs. Bayley, for an. scholarship, An. college, 28,
 NEW HAMPSHIRE. — Conway, 2d Cong. ch., for Japan, 578 00
 VERMONT. — Cong. Sab. sch., for Rev. A. Fuller, Aintab, 3 00
 MASSACHUSETTS. — (Amherst, \$10 in May *Herald* for Mission House repairs at Bitlis should have been ack'd as from Mrs. E. S. Wright); Boston, Park-st. Sab. sch., for steam launch for Ponape, 50; Hollis Moore Memo. Trust, for books for missionaries, 19.78; Estate of Ebenezer Alden, M.D., for do., 5.26; Brookline, Annie Ramage, for girl at Marsovan, 6; Chelsea, V. P. S. C. E. 1st Cong. ch., for work of Miss E. M. Stone, Philippopolis, 25; East Somerville, Franklin-st. ch., for Japan, 15.15; Groton, Cong. Sab. sch., for Japan, 7.45; Harwich, Tamesin Brooks, for Dr. Wheeler's work, Harpoot, 5; Holyoke, Friends in Cong. ch., *extra*, for schools, care Rev. L. S. Gates, Marathi, 30; Milton, M. E. V., for Japan, 3; Newburyport, Belleville Mis. Soc., for three pupils in Anatolia college, 42; Springfield, North Cong. Sab. sch., for Rev. H. J. Bruce, India, 45; Westfield, 1st Cong. ch., Mrs. I. A. B. Greenough, for "Chapel Home," Mrs. R.A. Hume, 25; Wellesley, A friend, for teacher in Kedilir, care Rev. J. L. Fowle, 10; Winchendon, George L. Beals and Nancy Norcross Beals, now deceased, by C. L. Beals and C. L. B. Whitney, for Grammar school building at Pasumalai, 500; —, A friend, for native helpers in Bohemia, 50,
 RHODE ISLAND. — Providence, Nancy Marsh, for Home for the Fallen, care Mrs. Clark, Austria, 10 00
 CONNECTICUT. — Ellington, Y. P. S. C. E., for self-help dept Anatolia college, 8; Hartford, Miss H. T. Goodwin, for girl in Umtwulum, South Africa, 8; do. 4th Cong. Sab. sch., for Japan, 20; Hadlyme, Cong. ch., for work of Rev. H. Fairbank, Ahmednagar, 8.41; New London, Mrs. J. N. Harris, for Mission House repairs at Bitlis, 10; Mrs. B. McEwen, for do., 10; A lady friend, for do., 2; —, "Sill," for Japan, 25,
 NEW YORK. — Albany, Y. P. S. C. E. of 1st ch. for self-help dept An. college, 5; New York, Calvary Presb. ch., for Japan, 5,
 PENNSYLVANIA. — Philadelphia, A friend, in Central ch., for Japan, 25; Scranton, Sab. sch. class in Presb. ch., for building in Shushi, East. Turkey, 12,
 NEW JERSEY. — Cranford, Hetty Woodruff,

for student, care of Rev. A. Fuller, Aintab, 50; do. for child, care Miss E. M. Pierce, Aintab, 20, 70 00
 OHIO. — Madison, Girls' Mission Band, for Japan, 3; Toledo, Washington-st. Cong. Sab. sch., for Sundra, Ahmednagar, 25, 28 00
 ILLINOIS. — Rockford, 1st Cong. ch., for annual scholarship, Anatolia college, 14 10
 CALIFORNIA. — Pasadena, Coral-workers, for nurse, Japan, 6 25
 EAST ROUMELIA. — Philippopolis, class of 8 boys in Sab. sch. of Bulgarian Evang. ch., for Boys' school, care Rev. W. E. Fay, Africa, 1 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Miss D. Root's school building, Madura, 100 00
 For Miss Pierce, Aintab, for freight on school furniture, 48 49
 For Bible-woman, Okayama, 75 00
 „ Miss Colby's work in Japan, 4 00
 „ scholarship in Girls' school, Ahmednagar, 30 00
 For Kindergartea, Miss Shattuck, Marash, 15 00
 For work of Miss E. M. Pierce, Aintab, 2 00
 For pupil in Mrs. Gulick's school, Spain, 125 00—399 49

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For work of Rev. A. Fuller, Aintab, 20 00
 „ Webster memorial fund, 13 00
 „ Miss L. A. Day, Zulu Mission, 67 55
 „ Mrs. A. T. Wilder, Zulu Mission, 300 00
 „ Miss M. P. Wright's medical expenses, West. Turkey Mission, 121 55—522 10
 2,638 89

From THE AMERICAN MISSIONARY ASSOCIATION.

By H. W. Hubbard, New York, *Treasurer*.

Income of "The Avery Fund" for missionary work in Africa, 472 60
 91 31
 Donations received in April, 29,886 29
 10 00
 Legacies „ „ 11,593 31
 41,479 60

Total from September 1, 1889, to April 30, 1890: Donations, \$277,153.21; Legacies, \$143,819.30=\$420,972.51.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

NEW HAMPSHIRE. — Hanover, Dartmouth college ch., for Richards chair,
 MASSACHUSETTS. — Lowell, Y. P. S. C. E., Kirk-st. ch., 16.50; Springfield, Mrs. Beals, 1; Williamstown, Williams college, for scholarship fund endowment, 30,
 CONNECTICUT. — Norwich, Broadway Sab. sch.
 NEW YORK. — Brooklyn, J. H. Colton, 1; New York, Broadway Tabernacle, Young La. For. Mis. Soc., 100; Mrs. William E. Dodge, Sen., 500,
 601 00
 PENNSYLVANIA. — Philadelphia, John H. Converse, 500; Everett Stewart, 5,
 505 00
 NEW JERSEY. — Bloomfield, Presb. ch., 32; Montclair, Trinity Presb. ch., add'l, 22.61; Roseville, Mr. and Mrs. Silas B. Brown, 75; do. Rev. Dr. Haley, 10,
 139 61
 DISTRICT OF COLUMBIA. — Washington, Robert Stein,

ILLINOIS. — Chicago, South Cong. ch., 15; do. Sprague, Warner & Co, 100; do. Mary B. Herrick, 5, 120 00
 MISSOURI. — St. Louis, Mrs. Rebecca Webb, 100; do. Rev. Dr. Stimson, 25, 125 00
 IOWA. — Newton, Guelielma Zollinger, 2 50
 KANSAS. — Almena, Woman's Home Mis. soc. 2 00
 MINNESOTA. — Minneapolis, Charles A. Pillsbury, 200; George H. Rust, 100; Mrs. George H. Rust, 25; Mrs. Susan C. Jones, 50; D. P. Jones, 100; W. O. Jones, 10; W. H. Hinde, 25; Cash, 10; T. B. C., 25; J. M. Hale, 100; S. R. Kitchell, 25; John De Laittre, 25, 605 00

Previously acknowledged,

2,218 64
 6,909 42
 9,128 06

FOR YOUNG PEOPLE.

UNDER THE SHADOW OF CHINA'S GREAT WALL.

BY REV. WM. P. SPRAGUE, OF KALGAN, NORTH CHINA.

IF any one doubts the existence of China's Great Wall, let him come with me to Kalgan, and see for himself the identical wall built by the first Emperor Chin, in 200 B.C.

Take a steamer across the Pacific to Tientsen, then a native boat up the Pei Ho River three days, then pack-saddle or mule-litter five days more, through mountains and plains to Kalgan. Before you reach the city you see a dark line along the hilltops just beyond the town, and by the time you enter our compound you see the wall stretching away over the mountains as far as the eye can reach, both east and west, with towers on all the prominent elevations. As we pay it a visit for closer inspection, you find it a windrow or ridge of reddish-brown porphyry rock broken, not cut, into irregular blocks. These are so well fitted to each other that the outer surface is tolerably smooth and has somewhat the appearance of crazy-patchwork. The accompanying diagram may help you form some idea of its shape.



OUTER GREAT WALL AT KALGAN.

It is about ten feet broad at base and fifteen feet high, the sides sloping to a sharp ridge like a steep house-roof. You may follow this wall eastward to the sea, and westward to Kansuh, the northwestern province; and so doing you will have traversed the entire northern frontier of China, fifteen hundred miles. Though you find several hundred miles of adobe sun-dried mud-wall, yet other hundreds of miles are of good brick and higher than at Kalgan. By the time you have traced its length you will be willing to concede, not only that China has a great wall, but also that the ruler who could conquer so vast a country, drive out the invading Tartars, and build a fortification fifteen hundred miles long to keep them out, was worthy to be called the First Emperor, and to give his name (China) to the country.

If any one laughs at the folly of spending so much labor on such a useless defence, let him remember that it was a defence only against horseback riders, armed with nothing but bows and arrows. A few guards on the watchtowers could, with their signal fires on the mountain-tops, easily rouse the villagers, far

and near, to the defence of their homes. And this wall accomplished its purpose for over a thousand years, when the great Ghenghis Khan with his brave Mongol followers broke their way through. In the picture of Kalgan on this page you may see the gateway through which he forced his way in his victorious march to Peking and the conquest of the empire.

This section of the Great Wall becomes for half a mile the city wall of Kalgan. A beautiful temple is built on this wall to celebrate Ghenghis Khan's victorious passage.



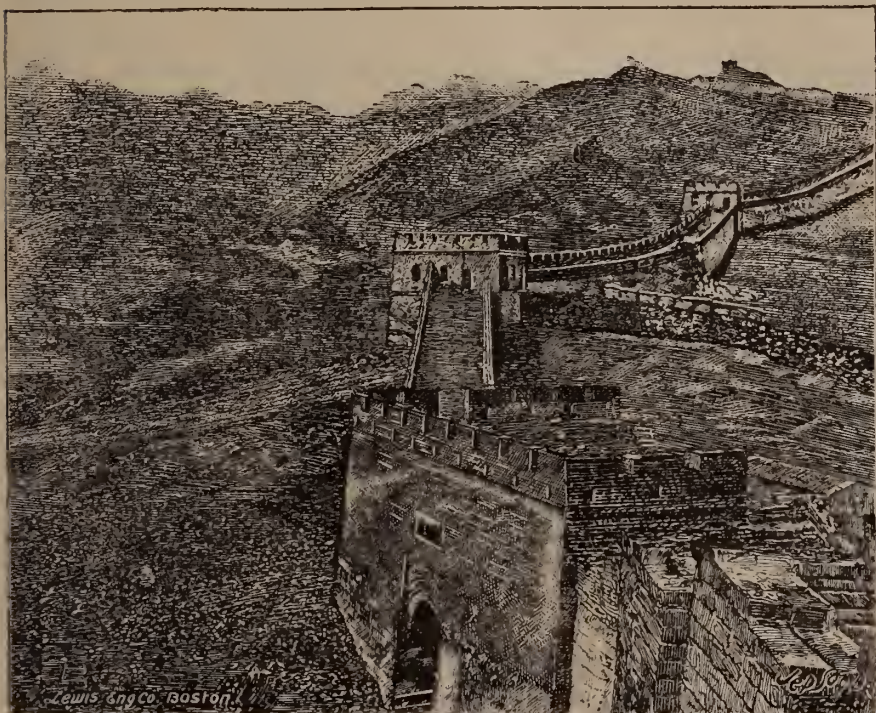
NORTH WALL AND GATE OF KALGAN.

This two-thousand-year-old wall is little known to the world at large, because there is another wall much oftener visited and described by visitors from the Western world. It is near Peking and a far more imposing structure. A section of it is shown in the cut on the next page. This is only an inner arm of the Great Wall, but five hundred miles long and not so old by seven hundred years. It is built of cut granite and good brick, and is thirty feet wide at its base, twenty-five feet wide at the top, and thirty feet high. It is a fine sight as it winds over the highest mountain-tops.

But there is a certain little millet field and threshing-floor within a mile of that outer Great Wall at Kalgan which is to become more famous than either of these walls. The field was bought in 1881 by the missionaries for the American Board, and on it has been built the first Protestant church edifice in all this northern region. An American church-bell, hung in a tower beside this chapel,

calls together from fifty to one hundred Christians for prayer and worship. The drawing on the last page shows the bell and tower and side of the chapel. There are also built upon this ground three missionary residences and two school buildings.

Out from this Bethel sounds the gospel of salvation in many ways. First in importance is the teaching of Bible truth to the young. We have had a boys' day-school for more than twenty years. Several from this school have become useful Christians. One is now a preacher and several others are studying for the ministry. And now we have started a boarding school that we may have the



INNER GREAT WALL NEAR PEKING.

promising boys under our more immediate influence and instruction. We shall fit some of them for the college department of our central school at Tung-cho, and such as prove efficient and seem to be called of God to the work will continue through the Theological Seminary. One of the boys in the boarding school at Kalgan is supported by a Christian Endeavor Society in the State of New York. There are more bright, Christian boys waiting to be adopted by other societies. It costs but \$25 a year to do this. Who would like to aid in this work?

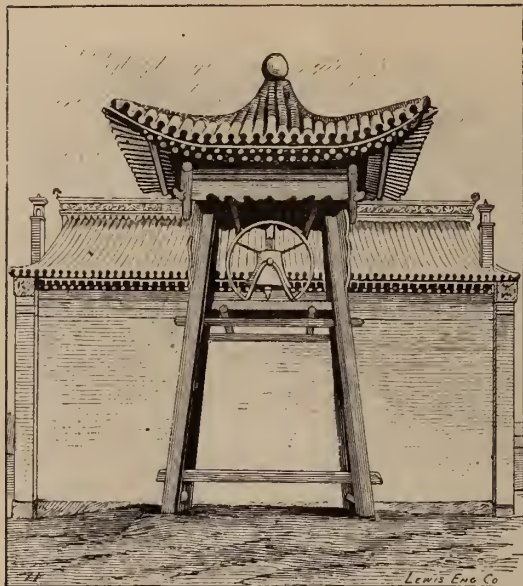
Outside of these schools we have applications from young men to teach them the Bible in the winter-time, inasmuch as in the summer they are too busy on their farms even to listen to preaching. We usually have a class of twenty or thirty of these. Some are Christians and want to work for God, but do not

know how. Others are inquirers after truth, and here as elsewhere those who honestly seek for the truth find it. It requires about \$5 to help one of these country youths to a winter's study of the Bible.

And then, for the little bound-footed girls, we have the best school of all. It is a boarding school in a good building on our compound, and Miss Diamant gives to them her almost undivided attention. Some of the girls are children of church members, while others are children of heathen parents. All are being loosened from a bondage of error and superstition worse than foot-binding. Many of these come from dark and filthy houses of ignorance and misery and

cruelty. In this bright, cheerful school home they learn godliness and cleanliness and good housekeeping. And then they go back prepared, with God's help, to renovate, enlighten, and transform these houses of sorrow into happy Christian homes.

To support one of these girls in this school requires about \$30 a year. There are now about sixteen of them. Who wants to help more girls out of the darkness into the blessed sunshine of the gospel? For each of these schools and the missionary work they represent, we bespeak your sympathy and your prayers.

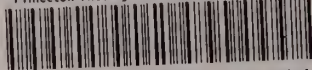


BELL AND TOWER OF CHAPEL.

Are there not some sons and daughters of the King, who read this account, who will, for Christ's sake, come to these ends of the earth to help save some of these for whom Christ came from Heaven? Are there not others who would like to send a substitute to tell these perishing ones the wonderful words of God's love? In the schools above spoken of see an opportunity of training and sending forth your missionary to rescue many of China's millions. And will not each of you hereafter, as you think of China's Great Wall, also think of, pity, and pray for, the great multitudes who live under its shadow?

I-7 v.86
Missionary Herald

Princeton Theological Seminary-Speer Library



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